

Neither panic nor fantasy

If we are not "to be scared by shadows, or stumble—or be pushed—without knowing what we are doing, into some desperate finality" of destruction, we must achieve a greater and more widespread knowledge of atomic energy and its problems. This was David E. Lilienthal's warning to a gathering of radio executives in New York, February 5. "What goes on in people's minds—and in their hearts," he said, "is even more important in determining the fateful future than what goes on in atomic energy laboratories." If we leave in our minds "a vacuum of knowledge about the atom," it will be filled—somehow, by something. It may be filled by utter indifference. "This," said Mr. Lilienthal,

would be tragic and disastrous for a people to whom some of our well-intentioned compatriots orate sweet nothings about peace being had if we wish for it hard enough. Or that vacuum of lack of knowledge may be filled by deep unreasoning fear and panic. The vacuum may be filled by fantasy, by illusions. Neither panic nor fantasy provides the basis for a world of peace and security.

It seems quite possible for many people to hold in their minds a self-contradictory mixture of fact and fancy such as 1) we must "keep the secret"; 2) Russia has the secret; 3) the proposed UN international atomic authority means giving the secret to Russia; 4) Russia is violently opposed to the international authority. In view of this, Mr. Lilienthal's point was well made that the press, the radio and the movies "can give a great and perhaps decisive impetus" to a sound popular understanding of the scientific and political implications of atomic energy.

Ireland elects a new Dail

The results of the February 4 general election in Ireland were much as had been expected by those conversant with the Irish scene. The electorate, as it has done several times since 1932, made it clear that Mr. De Valera is still the people's first choice. As has happened before, however, De Valera's Fianna Fail, while winning the largest number of seats, failed to obtain a majority in the Dail. Present figures give 66 seats to Fianna Fail, 29 to General Mulcahy's Fine Gael, 10 to Sean McBride's Clann na Poblachta, 14 to Labor, with 23 seats divided between Farmers, National Labor and Independents. McBride's Clann na Poblachta failed to make the showing some enthusiasts had expected. This was probably due partly to the vagueness of its platform, partly to the political "know-how" of De Valera in calling an election before McBride could build up his party's strength. De Valera's decline from his former majority of 77 seats would indicate more a disapproval of bureaucratic inefficiency in his government than dissent from his policies. Always opposed to compromise on his political principles,

if he takes office again—and there seems nobody else able to do so—it will be on the understanding that he is sacrificing nothing of the Fianna Fail program. His chief problem will be the achieving of a revival and balance of agriculture and industry. The partition of Ireland seems to have bothered no one too much during the election.

Polish Church in grave danger

The long-smoldering conflict between the Catholic Church and the Government of Poland seems to be approaching an open clash. From Warsaw comes news that Poland's Roman Catholic hierarchy has submitted to Premier Joseph Cyrankiewicz the conditions on which Catholics are prepared to cooperate with the Government. These include specific demands for religious education, freedom of the Catholic press and declaration of the status of church property in the new territories acquired from Germany. Although the minimum conditions of cooperation have been known since December, it is reported that they were reiterated after the conference of the Polish hierarchy, recently held under the leadership of Cardinal Hlond, Poland's Primate. The Cardinal returned a few weeks ago from Rome, where he conferred with Pope Pius XII on the religious situation in Poland. Despite the rigid secrecy surrounding the consultations, it was learned that the Pope reviewed the contents of the bishops' memorandum and gave his "full and unqualified support." The Holy Father, moreover, was reported to have assured Cardinal Hlond that the Vatican will not resume negotiations with the Warsaw rulers until they consent to the conditions laid down by the Catholic hierarchy. At the date of writing the Warsaw Government has not yet replied, but a series of legislative actions makes rejection of the hierarchy's postulates practically certain. First of all, the Government went ahead with a bill making civil marriage compulsory *prior* to the religious service, a measure Church leaders are prepared to fight with all their power. They say the clergy will call upon the people not to observe the law. Secondly, the Church's part in education of youth is severely restricted by Parliamentary approval last week of a bill compelling all boys and girls between 16 and 21—including seminary students—to serve in government-directed totalitarian youth organizations. Furthermore, the Catholic press in Poland is hampered by disproportionately restricted paper allotments and other technical difficulties. What will come out of the uneasy truce between Church and State depends upon the Warsaw Government. If Moscow decides to drive the Polish Church underground, as it has already done in Ukraine and is progressively doing in the Baltic States and the Balkans, Polish Catholics will have to defend their church. A situation can develop which will have repercussions far beyond the present Soviet sphere.

"That hurts so little and helps so much"

The Pope's messages are never more moving and impassioned than when addressed to children. Not only is the Sovereign Pontiff *ex officio* the teacher of Christendom, but in the person of Pius XII we have one who speaks to children simply, affectionately, understandably and understandingly. These qualities were warmly present in his radio address to the Catholic school children of the United States on February 11, urging the children to support again this year the Bishops' Fund for Victims of War, headed by Archbishop John T. McNicholas, O.P., Chairman of the Administrative Board of the NCWC. Making "his second radio visit to your classrooms," the Holy Father reminded America's children of Our Lord's love for all children and pictured Him as saying to them:

You will not be happy and our world will not be happy unless you love one another; unless you love every one of your neighbors near and far, whatever be the color of his skin, the country he lives in, the language he speaks; unless you love him all the more, the more he needs your love; unless you love him well enough to pray for him always, to suffer a little and save a little for him sometimes, when you know he is in trouble.

Last year, after a similar appeal of the Pope, the children of the United States, as he says "gave and gave and gave, out of your little hearts and little pockets." The Pope asked them to be equally or even more generous this year. "The Bishops," he reminded the children,

are telling you once more of little ones still in need. Pray for them every day for a little while longer . . . and show them, show the world each day of Lent, by making the little sacrifice that hurts so little and helps so much, "how these Christians love one another."

May the Pope's inspiration to the children flow over into large Lenten generosity from adult Catholics, as well. Can we not stand a "little hurt" to "help much"?

Troops to Palestine?

The rising tide of violence in Palestine since the United Nations decision to partition the country between Zionists and Arabs, with a trusteeship regime for Jerusalem and environs, has been matched by a rising tide of anxiety in Washington among the policy-makers there who once thought that they would succeed in evading the issue of armed enforcement. The five-member Palestine Commission last week was preparing to tell the Security Council in so many words that a threat to peace existed in Palestine, due to the attempt to alter by force the decision of the Assembly, and that it was the Council's job to do

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Editor-in-Chief: JOHN LAFARGE

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: BENJAMIN L. MASSE, ALLAN P. FARRELL,
WILLIAM J. GIBBONS

Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM,
J. EDWARD COFFEY, EDWARD DUFF

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH CARROLL

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something about it. Although the resolution of November last explicitly limited the Council's possible role to "measures not involving the use of armed force," the situation has gone far beyond that stage and opinion has now crystallized to the effect that an international armed force, recruited in ways yet to be studied, will be necessary to implement the decision in the face of Arab insincerity and violence. What such intervention may cost the United States in terms of Arab good will and the security of the strategic oil supplies of the Arabian peninsula, to say nothing of human lives, and what political difficulties at home may be aroused if American troops may in the end have to be dispatched to the scene, is making official Washington bite its fingernails. Chaos in the Moslem world would provide an opportunity too strong for the Soviets to resist; and yet the United States cannot wring on a commitment to the United Nations, particularly since, as is commonly agreed, this country was the decisive factor in UN's partition decision. Action and inaction carry with them risks equally formidable. Being the world's foremost Power means being saddled with the world's nastiest jobs, with nobody happy no matter what we do.

UN challenged in Korea

Russia's defiance of the UN majority decision on Korea has already occasioned a series of bloody riots, strikes and anti-UN demonstrations in the southern region, occupied by the Americans. Forty-nine persons, eleven of them police, have been killed, and hundreds wounded. Systematic sabotage of rail and telephone communications began last week after the UN Commission announced its decision to refer the Korean question to the Little Assembly. Although U.S. military authorities under Gen. John R. Hodge are inclined to minimize the seriousness of disorders, the inescapable impression remains that the situation is extremely grave. The well-timed wave of sabotage was sponsored by the South Korea Labor party, a communist-front organization which receives its orders and money from the Soviet commander in North Korea. Only a few weeks ago the Soviet delegate to the United Nations had announced that Soviet Russia intended to boycott the UN Korean Commission. The promise was kept when the Commission members were denied permission to enter the Soviet zone. To discredit still further both the UN and the United States in the eyes of Orientals, Moscow-supported Communists launched a wave of terror and sabotage in the American zone during the time the UN Commission was there. The rioters even dared to issue a "declaration of strike," in which they repeated demands constantly heard over the Russian-controlled North Korean radio and the Moscow radio also. They demanded immediate removal of the UN Commission, withdrawal of American troops and the establishment of a "People's Republic" along Soviet lines. Declaring that the UN Commission is in line with "American expansionist policy," the rioters called upon South Koreans to fight to the bitter end. Thus Soviet Russia, encouraged by unchallenged success in Eastern Europe, chooses openly to defy the

majority of the United Nations. The situation is now in the hands of the Little Assembly. This body will have to act promptly and decisively if we are to avoid in the Far East a debacle like that in Hungary and other Eastern European countries.

Injunction against printers

As the newspaper strike in Chicago went into its eleventh week, the National Labor Relations Board asked a Federal district court in Indianapolis to restrain the International Typographical Union from any of twenty-three acts, alleged to be illegal under the Taft-Hartley Act, until the Board manages to pass on charges of unfair labor practices brought against the union by General Counsel Robert Denham. Mr. Denham accuses ITU of 1) attempting to cause newspaper publishers to discriminate against non-union printers; 2) trying to cause publishers to pay for work not performed; 3) coercing publishers to hire only members of the ITU as foremen; and 4) coercing employees in their rights to bargain collectively and not to participate in union affairs. In simpler language, the union is charged with attempting to continue three historic practices: the closed shop; union foremen; payment for "bogus" work, i.e. for setting type for advertisements which is then destroyed. (Nowadays most ads appearing in newspapers are set up in outside plants.) Sensing the importance of this case, which is the most sweeping injunction yet sought under the T-H Act, the AFL, CIO and United Mine Workers have asked the court for permission to file statements in behalf of the printers. Now that the case is in the courts, the Chicago newspaper publishers, if they really want to settle the strike, can do so tomorrow by making a wage offer acceptable to the union. If they did this, whatever doubts a man might entertain about the wisdom of the course they have chosen to follow, he could not question, as some are doing, their good faith.

The Pope and the Sodality

On a fading page in the Sodality register more than fifty years ago was written the name, "Eugenio Pacelli." The name signed to a letter written recently to Father Daniel A. Lord, S.J., read "Pius PP. XII." It was from the same sodalist who declares his "unremitting devotion" and his conviction "that no age more than the present has needed Catholic youths molded in this generous spirit of the sodalists of Our Lady to promote the interests of Christ and his Church in the home, in the schools and in the all-important field of labor-management relations." The Holy Father's letter thanked Father Lord for the spiritual bouquet offered by the sodalists of America and presented in person this year by Fathers Lyons and Heeg of the Central Office of the Sodality when they went to Rome after the World Sodality Congress held at Barcelona in December. "Particularly this year," wrote the Holy Father, does the spiritual bouquet come as "a welcome and treasured gift," recalling praise of the Sodalities by Pius V: "They are for me a source of sweetness in the midst of bitterness." The Holy Father's gratitude for the specifically spiritual activities of his

fellow-sodalists, and his gratification on learning that 365 new Sodalities have been affiliated within the last year in America alone, moved him to indicate the areas of interest the needs of our times make crucial—the home, student problems, social order. To give better service in these fields Father Lord bought for the Central Office a building at 3115 So. Grand Blvd., St. Louis, and each year conducts the popular Summer Schools of Catholic Action.

Cats for recovery?

The survey which reported some time ago that most Americans didn't know what the European Recovery Program (Marshall plan) is all about would reflect quite a hue of optimism if made today. There is little doubt that the American people are being informed, with growing efficiency, of how high the stakes are and what are the alternatives; and that public opinion is accordingly more intelligent and strongly growing to favor ERP. Even the ludicrous side of some proposals to help Europe plays a minor role in informing the public. When the suggestion was made recently that lots (was it a million?) of cats be sent to Europe to eat the rats that eat the stored grain, the ASPCA rebuffed the proposal (with the humorless earnestness that only the professional humanitarian can attain) on the ground that American cats, used to good diets, couldn't subsist on rats, and would require "supplemental feeding," which Europe could not afford. Cat-lovers may have found this little comic interlude their introduction to interest in ERP.

Growing sense of reality

On the serious side, it was refreshing to read that Charles P. Taft, representing the Federal Council of Churches of Christ at a congressional hearing, differed from his brother, Senator Robert A. Taft, and held that the proposed expenditures are not too great, nor should they be confined to short-term aid. Realism has grown, as well, in the State Department itself, in the sense that Secretary Marshall now seems amenable to the Program's being administered by an independent body, with, however, close liaison with the Department. This now seems certain after the unanimous vote of the Senate Foreign Relations Committee on February 10 to put ERP in the hands of an administrator of Cabinet rank. Again, Senator Vandenberg struck a realistic note when he proposed for congressional rumination the thought that perhaps it is the second year's aid that will be more important, since a considerable portion of the first year's funds will go into immediate consumer needs, and industrial recovery will need most help after people have been put back on their feet and can work. Further, the most sensible realism of months spoke in the voice of Walter P. Reuther, head of the CIO United Automobile Workers, testifying before the Senate Foreign Relations Committee. Citing production cutbacks in cotton textiles, in shoes, and the timidity of the steel industry "which is geared to the past instead of the future," Mr. Reuther called for expanded production and urged Congress to "put away its eyeglasses and to approach this job as we tackled the

job of destroying fascism on the battlefields of the world." Finally, the sense of reality added a cubit to its growth when the Senate advanced its time-table so as to give all possible right-of-way to ERP and get it on the floor for debate by March 1. All these signs add up—and thank heaven for their arithmetic—to the conclusion that this country is doing more straight thinking about international affairs and our world leadership and responsibility. At least the people of the country see that the Marshall plan is what the Pope, speaking through the Feb. 5 *Osservatore Romano* called it, "the salvation of Europe." May all our leaders be granted the same vision.

Lee Pressman resigns

Biggest news in the CIO since the executive board meeting which endorsed the Marshall plan and disowned Henry Wallace was the resignation on February 6 of Lee Pressman, general counsel. (At the same time Mr. Pressman quit as general counsel of the United Steelworkers of America.) It still isn't clear whether Pressman left voluntarily or was advised by CIO President Philip Murray to support CIO policy on foreign aid and a third party or get out. To the jubilant non-communist majority in the CIO, this detail seemed a matter of small consequence. The important fact was that with Pressman's departure the job of cleaning out the pro-Stalinists in the top echelons of the CIO bureaucracy was finished. Well aware of his chief counsel's communist connections, Mr. Murray has consistently minimized them, telling friends that he took his legal advice from Mr. Pressman, not his ideology. Although the sincerity of the CIO chief was never questioned, observers sometimes suspected that the shrewd and clever lawyer occasionally managed, especially in his capacity as secretary to the committee on resolutions at CIO conventions, to insinuate the party line. The latest, and last, example of his success was the resolution on foreign policy passed at the Boston convention, which failed to mention the Marshall plan by name. From now on, Mr. Murray will probably join the *Daily Worker's* rogues' gallery, along with such excellent labor leaders as David Dubinsky, John Green, James Carey, George Meany, Walter Reuther, etc., etc. Though Pressman's departure was the big news of the fortnight, do not overlook developments in Ford Local 600. The membership of this key UAW union, the biggest local union in the world, told five of its officers to sign the non-communist affidavits required by the Taft-Hartley Act or resign. Three of them signed, but the other two, no friends of Walter Reuther, are on the way out.

Synarchist manifesto

It is difficult to find in any country Catholic men of a higher spiritual and intellectual level than those young Mexican patriots who founded and developed the Synarchist movement in order to rescue their country from corruption and disorder. Few events in public life south of the Rio Grande have more grieved us than the division which in recent times occurred in their ranks and now shows no sign of healing. We in the U.S. feel embarrassment in criticizing their affairs, knowing what

they have had to live through, even to the point of martyrdom. Today we find ourselves feeling not only regret but a genuine alarm at the turn things have taken in Synarchist policy. The January 15 issue of the official Synarchist organ, *Orden*, carries a declaration of this policy, signed by the editor, Pablo Antonio Cuadra, which finds that Mexico is now placed in the midst of a "false dilemma," the choice between Russia or the United States. Mexico, maintains Señor Cuadra, must "not be with either the U.S. or Russia . . . but it must simply be Mexico and transcend the world with its own truth and way and saving clarity." Mexico rejects with equal force Russian communism and American liberalism and chooses a "third position," one of Catholicism and *Hispanidad*. "Universal history in our days," says Cuadra, "speaks in three voices: Satan, who speaks Russian; the world, which speaks English; and Christ who keeps his word (*reserva su palabra*) in Spanish." Young Mexicans are to take a "difficult, isolated, estranged" attitude, in order to achieve the third position. Since this reasoning is offered not as mere abstract theory, but as concrete political advice, it chimes in perfectly with the world propaganda of the Cominform and the furiously anti-American party line in Latin America. It implies, as well, a dangerous confusion between religion and politics. Synarchism's "third position" is one that seconds the evil forces which in theory it is designed to defeat.

Surprise! Spiritual motives work!

In the course of the annual meeting of the American Social Hygiene Association last week, in which a comprehensive report of medical progress against venereal disease was submitted, Maj. Gen. John M. Devine, commanding general of the Universal Military Training Experimental Unit at Fort Knox, Ky., issued a statement that is very heartening, though it was tinged with a sort of naive surprise. Of the 1,300 young trainees who have completed the course in little less than a year, he said, only five had contracted venereal disease. The release goes on to say: "He gave credit for this to the new emphasis of the Army on personal moral responsibility, to the full physical and social program outlined for the trainees and to the chaplains." In stressing these spiritual values, he concluded, the Army had made minimum use of the more materialistic approach used during the war. Reports reach us, also, that Army instruction in our German occupation forces is making use of these spiritual motives and with noteworthy success. This is, of course, all to the good, and it may be somewhat ungracious to express a soupçon of surprise. But we cannot help being a little surprised that the Army seems surprised that spiritual motivation actually works. It shouldn't be a source of surprise, for, after all, men are men and will be swayed by rational approaches, and the most rational of all are the moral and the spiritual. We hope that the days of the crudely materialistic Army bookmatches are gone for good, and that the Army's drive and the U.S. Public Health Service's drive against venereal disease will increasingly appeal to human beings as human beings—and that means as beings with a spiritual sense.

Washington Front

The political uproar that followed President Truman's request for "civil rights" legislation (meaning rights for Negroes), the meeting of the Southern Governors and their forty-day ultimatum, the threats of "secession" from the Democratic Party, were only the outward manifestation of a deep change that has been taking place in the South since the war ended.

The anguished outcries from Southern politicians can mean only one thing: that in their own bailiwick the struggle of the Negro is all but won. The very speed with which the U.S. Supreme Court decided the Sipuel case in Oklahoma showed which way the wind was blowing. The old Southern political hierarchy, which is based on white supremacy, as it once was based on slavery, feels the ground reeling under its feet, and it does not like it. It was not anger or prejudice so much as fear which motivated the protests.

It is interesting, and somewhat amusing, to note that this time the President has won the battle of semantics: he has forced his opponents to base their case on their opposition to "civil rights."

But the matter goes deeper than the right choice of words, important as that is in every political battle. It is even deeper than rights for Negroes. Some years ago

this observer predicted that the change in the South during the war—from a primarily agrarian area to one balanced by heavily industrial concentrations—would inevitably bring about a change in the type of representatives elected by the people. That change is very rapidly materializing, and its ultimate effects are being at least dimly sensed by incumbent officeholders.

It is not, however, a change that is taking place blindly. Both the AFL and the CIO maintain full-time officials in charge of organizing the Southern industrial workers, and their very rivalry has stimulated the process of organization. Texas, Alabama, Florida, North Carolina, and even Mississippi, have already clearly shown the impact of "Northern" ideas of social and racial justice on the old closed monopoly of reactionary and racialist Southern politicians. As union organization proceeds and is perfected, the effect on the type of officeholder who will be elected henceforth is easily predicted by anyone who can read the signs.

The mere fact that the incumbent politicians have only the slogan of white supremacy to fall back on shows the bankruptcy of a worn-out system. It will fight a rear-guard action from here on out. But it will probably not understand until it is too late what is the real inwardness of the struggle in which it is engaged. What it really is faced with is the nemesis of having invited Northern industries to the South years ago on the ground that the South had no protective labor legislation.

WILFRID PARSONS

Und scorings

The Brothers of the Christian Schools in the United States, who are holding their postponed centenary celebration this year, began their American apostolate at St. Genevieve, Mo., in 1819. But that foundation was discontinued after three years, owing to the difficulty of securing additional Brothers from France. The first permanent school of the Brothers on this side of the Atlantic was that opened in Montreal in 1837. News of their work in Canada spread to the United States and Archbishop Eccleston of Baltimore wrote to Brother Aidant, superior of the Brothers in Canada, asking for some Brothers to take charge of his Cathedral school. ► Brother Aidant replied that he did not have enough English-speaking Brothers, but if the Archbishop would send some recruits to Montreal they would be trained for service in American schools. Five young men from Baltimore volunteered. The rigors of the climate, strange customs, language barriers and homesickness soon reduced their number, so that only one, John McMullin, received the religious habit on August 6, 1842. He was the first Christian Brother from the United States, and was named Brother Francis.

► On September 15, 1845, Brother Francis and a young

Irish-Canadian named Brother Edward (Thomas Whitty) opened classes for 100 boys in a little two-story building in Baltimore. They called it Calvert Hall. This was the beginning of the Baltimore Province, oldest in the U.S. and of the Brothers' American apostolate, which now engages 1,600 Brothers in five Provinces. Besides conducting 5 colleges, 62 high schools, 18 elementary schools and 7 institutions for orphan and delinquent boys, these Provinces supply the personnel for missions in the Philippines and in Nicaragua. The 5 colleges have 6,295 students; the 62 high schools, 31,942; the 18 elementary schools, 5,411 and the 7 boy welfare institutions, 934—a total of 44,582.

► Rev. Francis D. Gleeson, S.J., superior of St. Mary's Indian Mission, Omak, Wash., has been appointed Titular Bishop of Cotenna and Vicar Apostolic of Alaska in succession to the late Most Rev. Walter J. Fitzgerald, S.J.

► A total of 366 closed retreats were given to 19,752 women during 1947 in the retreat houses for lay women which the religious of the Cenacle conduct in the U.S., Canada and Vancouver. There were 48 retreats at Ronkonkoma, Long Island, for 3,626; 52 at the New York Cenacle for 3,582; 49 at Boston for 3,336; 44 at Chicago for 2,703; 43 at Warrenton, Ill., for 1,808; 34 at Newport, R. I., for 1,653; 43 at St. Louis for 1,611; 45 at Milwaukee for 1,271. Recently opened houses in Toronto and Vancouver had 8 retreats for 162. An eleventh Cenacle house is now functioning at Middletown, Conn.

A. P. F.

Editorials

Break in commodity prices

Interpretations of the decline in commodity prices range from the hopeful to the pessimistic. Some observers feel that the commodity slump, reflected as it is on the stock exchange, heralds a long awaited recession, logically expected after a protracted period of spiraling prices. Most of the informed comment, however, stresses the fact that several weeks must pass before the deeper significance of the fluctuations becomes evident. Observers of the latter school are inclined to emphasize the beneficial aspects of a price decline. They refer to the commodity situation as "healthful," in as much as it hastens adjustments in food prices.

A variety of factors necessarily enter into a market change of the present magnitude. Some are clearly psychological and represent delayed group reaction to economic facts and situations known individually for some time. The actual break finally came when traders realized generally that commodity prices had reached a point where prospective purchasers chose not to buy rather than run an unequal risk of loss. Indicative of this mood is an ad appearing in a New York paper over the name of a large brokerage house:

Do you use any of these commodities: cotton, rubber, soybeans, cocoa, potatoes, wool, wool tops, cotton-seed oil, coffee, butter, wheat, hides, sugar, barley, onions, corn, lard, eggs, oats, rye? If you do, inventory losses can endanger your capital. We may be able to help you protect your position. A proper program of buying and selling in cash and futures can *safeguard you against loss*.

In other words, despite world food needs, confidence in commodities trading weakens, so that even the prospects of a large export program are insufficient to encourage the hesitant.

In the development of the present mood, revised views on the world grain situation played an important part. The crop year 1946-1947 was one of unprecedented demand and considerable government buying for export and relief. European and Asiatic grain crops were below pre-war levels, despite the fact that population had increased perhaps ten per cent in the past decade. Consequently grain exporting countries had an almost limitless market.

Up to November, prospects were that the 1947-1948 crop year would be just as bad and that demand would hold up and even increase. The drought of late summer and early fall made chances for a bumper winter-wheat crop rather slim. Weather conditions changed, however, and as crop reports came in at the year's end, it became increasingly evident that the crop failures of last year because of frost and drought would not be repeated. The

realization of the modified outlook gradually took hold of traders and others concerned with commodity exchange. And as the grain picture changed, so did that of meat and other commodities. In many instances, continued consumer resistance to high prices, particularly of meat, was a determining factor. A market could not hold up under both the prospects of somewhat better food supply and the inability to move foodstuffs in sufficient volume because of excessive prices.

Attention will undoubtedly be focused for some time on possible decreases in the cost-of-living index. They can be used as an argument for resisting further wage demands. But in the discussion of reasons for the slump and the political ammunition it provides both major parties, certain factors should not be overlooked. The reaction to reports of better-than-expected crops can easily give a false impression. World scarcity still exists. Even in this country people generally will enjoy a lower standard of living, so far as food is concerned, than before the price spiral started. Finally, the suddenness of the drop is bound to have serious effects upon agriculture and the economy as a whole.

Who speaks for the South?

The wrathful reactions of certain Southern Congressmen to President Truman's civil-rights program raises a question in our minds as to how far these Congressmen represent the sentiment of the South today. It is worth noting that thus far practically all the sound and fury has emanated from political sources.

We have too much respect for the South to believe that it was truly represented by Mr. Cox of Georgia when he shouted on the floor of the House that the President's program sounded "like the platform of the Communist party." Or by Senator Eastland of Mississippi when he declared, apropos of the moving of the FEPC bill to the floor of the Senate: "This proves that organized mongrel minorities control the Government." Or by Representative Williams, of the same State, who would not "stand idly by and watch the South mongrelized."

Southern sentiment, we think, is moving rather in the direction indicated by the protest of University of Oklahoma students on January 29 against the exclusion of Negroes; by the at least partial dropping of the color bar in the University of Delaware; by the healthy liberalism spreading from the University of North Carolina; by the friendly reception accorded Harvard's Negro tackle playing against white opponents on the University of Virginia gridiron last October; by the sterling work of the Southern Regional Council and the Catholic Committee of the South.

The system of segregation and Jim Crow so stoutly

defended by the Rankins, Eastlands, Talmadges, et al. is one that offers the highest prizes to those who bid lowest in terms of democracy, human rights and intelligence. It opens the way to the race-baiter and demagog, who need not discuss national or international issues so long as they can beat the "white-supremacy" drum.

The conference of Southern Governors, meeting at Wakulla Springs, Fla., wisely adopted a forty-day "cooling-off period," suggested by Governor Thurmond of South Carolina. Governor McCord of Tennessee reminded the conference that sentiment was once just as strong against the Fourteenth and Fifteenth Amendments. "However," said he, "the South has prospered over the years and those amendments have not been repealed."

Less than forty days' reflection should convince Southern politicians that determined opposition to the civil-rights program can result only in a resurgence of hatred and prejudice that will work immeasurable harm to the South. The debate, moreover, will not be carried on in the tight little confines of the United States Senate, but under the eyes of a world watching to see what the foremost defender of democracy today really thinks about human rights. What our Southern Senators and Representatives do now will be a strong blow—for—or against—human freedom everywhere.

Julian Huxley and UNESCO

When Mr. Julian Huxley spoke at the first general assembly of the United Nations Educational, Scientific and Cultural Organization, in Paris, November, 1946, he developed a purpose and philosophy for UNESCO which he wanted the general assembly to adopt for its guidance. Last summer that speech was widely circulated by the Public Affairs Press of Washington, D. C., under the title of *UNESCO, Its Purpose and Its Philosophy* (62 p.).

Since UNESCO did not accept Mr. Huxley's philosophy as its own, the pamphlet was not published as an official UNESCO document. Nevertheless, by reason of its author's prominence and the wide notice it has received, it assumes an importance it would not otherwise have. This fact led the Catholic Commission on Intellectual and Cultural Affairs (1312 Massachusetts Ave., N.W., Washington 5, D. C.) to prepare a careful analysis of Mr. Huxley's position and its relation to UNESCO.

The CCICA critique begins by praising the over-all purpose of UNESCO, which is "to contribute to peace and security by promoting collaboration among the nations through education, science and culture." But it adds that such an objective could easily be turned by individuals or groups into a medium for foisting their own philosophy upon all peoples. And this is precisely what Mr. Huxley proposed to do. For, while emphasizing that UNESCO could not afford to base its outlook on one of the competing theologies of the world as against others, he was sure that UNESCO should take as its official doctrine his own personal philosophy of life, "which is a monistic, evolutionary naturalism, born of scientism and committed to secularism." It did not bother Mr. Huxley that "opposed to this creed stand not only all Catholics

but all traditional Protestants, Mahometans and Jews, who are all Theistic humanists in the sense that they believe in God the Creator and in the distinct nature of man."

The fact is that UNESCO rejected the Huxleyan postulates, and will continue to do so, because it knows that if it is to facilitate understanding between peoples it must recognize the cultural divergencies in the world and study how far the adherents of various thought-systems can cooperate. And so, the CCICA critique, though it does submit Huxley's philosophy to an objective analysis, leads up to the pertinent query: Does UNESCO need a philosophy?

The answer is No. It does not need a philosophy if it is willing to take a realistic view of itself and its functions and current possibilities. And this view of the CCICA seems to have been endorsed implicitly by last autumn's second general assembly of UNESCO in Mexico City. The major objectives there adopted were devised explicitly with reference to "the present world situation," showing that "UNESCO has come more and more to look on itself as an administrative organization, not a teaching one, as an active channel for mutual intellectual exchange and assistance, not as a promoter of any specific ideology, as Mr. Huxley would have wanted it to become."

But if UNESCO cannot have its own philosophy in the literal sense, it must nevertheless have a ground of intellectual agreement if it is to prove a fruitful agency for peace. What ground, asks the CCICA? M. Maritain gave the answer at Mexico City when he said that UNESCO can adopt a body of practical principles for common action which members of each religious or cultural group will justify on the premises of its own specific beliefs. Thus it will be possible to recognize the divergencies of thought among men and at the same time to find a common set of practical principles on which to achieve in common a necessary purpose.

Workers rebuff Moscow

World events, which put a high premium these days on a man's patriotism, appear likely to put a stop to AFL-CIO rivalry at the Port of New York. In the foreign field, our great labor organizations, bitter enemies at home, finally appear ready to present a united front, all in the interest of the Marshall plan and stopping Soviet aggression abroad. In view of the absolute necessity, if our foreign aid is to be effective, of counteracting Cominform influence and propaganda in the labor movements of Western Europe, no development at the moment could be more encouraging.

For this healthy change in the international labor situation, credit should go to the democratic elements in the French *Confédération Générale du Travail*, to the British Trades Union Congress, and to our own CIO and AFL.

Confronted with a strike strategy last November which smacked more of treason than of trade-union activity, patriotic French workers put their country above labor

unity, withdrew from the CGT and founded the *Force Ouvrière*. This was a major blow to communist control of French labor.

Shortly before, CIO President Philip Murray had decided to find out whether the Russian members of the World Federation of Trade Unions were there as trade unionists or as agents of the Kremlin. He dispatched James Carey to Paris to demand open discussion of the Marshall plan at the February meeting of the WFTU executive bureau. By a one-vote margin, Mr. Carey got a positive commitment.

As the time approached to execute this decision, poised, soft-spoken Arthur Deakin, President of the WFTU and Ernest Bevin's successor as Secretary of the Transport and General Workers Union, decided to finish the job Mr. Murray had begun. Toward the end of January, noting that the WFTU secretariat in Paris was stalling on the February meeting, he issued a blunt ultimatum demanding action within ten days. When WFTU secretary, Louis Saillant, following a hasty visit to Moscow, ignored the deadline, the mild-mannered Mr. Deakin exploded and accused the Cominform of sabotaging WFTU policy. Then and there the WFTU ceased to exist as an effective organization.

Meanwhile the AFL had been planning a meeting of the labor movement of the Marshall-plan nations for the spring. Under the circumstances then existing, this move was certain to have a divisive effect. It could scarcely be considered as anything but an attempt to destroy the WFTU. Finally the AFL's brain-trusters realized the danger in this course and suggested an approach which involved reversing the historic policy on dual unionism. It was suggested that the Belgian labor unions issue invitations to the projected meeting at Brussels and include the CIO. With the impending break-up of the WFTU, this seems likely now to happen. And so the AFL, too, has made its contribution to high American policy.

In welcoming these developments, we have only one suggestion to make: why not establish contact with the Christian Democrats and right-wing Socialists in the Italian Confederation of Labor and hold the meeting in Rome? Such a congress might be all that is needed to avert the communist threat to Italy's freedom.

Bizonia

Just as everyone anticipated would happen when the Foreign Ministers at London failed to reach agreement on the economic and political unity of Germany, a bizonal German Economic Administration was proclaimed on February 8 jointly by Lieut. General Sir Brian Robertson and Lieutenant General Lucius D. Clay. The new set-up is bi-cameral, consisting of an Economic Council of 104 members and a Council of States with sixteen members, corresponding roughly to the House of Representatives and the Senate, although the pattern is actually based on the general lines of the old German federal system, with enforcement machinery provided by the eight individual *Laender* or states comprising the new "Bizonia." The new body has more extensive powers

that the previous Bizonal Economic Council, which it supplants, and is aided by a bank and a court. The headquarters will be at Frankfurt-on-Main.

Though the British authorities denied that the move in any way implied an attempt to create a disunited Germany, and General Clay said, "We are not establishing Frankfurt as a western capital—it is purely the seat of financial and economic administration," the other occupation Powers have their own interpretations. Following the lead set by Soviet occupation heads in Berlin, German communist propaganda is saying that Bizonia is an attempt to create a divided Germany. For their part, the French are fearful of any re-appearance of a centralized government, especially one that retains control of the all-important industrial Ruhr.

The Soviet reaction may be dismissed as sheer propaganda that can be counteracted with more of the same. It was the Russian opposition that nullified the provision of Potsdam for the economic unification of Germany. On the other hand the reactions of Western Europe cannot be so lightly dismissed, especially when one considers that Bizonia contains a population of forty millions, with an economic potential equal to that of either Great Britain or France. Perhaps it was to placate the aroused and apprehensive French that Secretary George C. Marshall, in a letter to Senator Arthur H. Vandenberg on February 8, announced the decision to continue the dismantling of "surplus" German industrial equipment as reparations. The Secretary of State in his letter emphasized the political consequences of a halt in these dismantlings in the American zone, implying by his silence that those who have decried the economic senselessness of the dismantlings had more than a good case to back up their contentions.

At the moment, and particularly in the crucial first days of the new German economic "government," Secretary Marshall is apparently worried that an announcement to suspend the dismantling and reparations program would only confirm the fears of Germany's neighbors that the British and Americans are bent on rebuilding Germany's economic potential at the expense of her victims. Just how strongly even the anti-communist elements in Western Europe feel may be judged from the conclusions reached by members of the Christian Democratic parties of Europe at the conference of the *Nouvelles Equipes Internationales* in session in Luxembourg at the end of January. The group declared that the solution of the German problem depends on the general restoration of Europe and vice versa. But they went on to say: "In order to enter the European community, the German people must accept the obligation of a spiritual renewal, and of the greatest possible reparation of the damage caused by a war criminally planned and executed." While paying tribute to the "generous aid" offered by the United States, the group emphasized that the decisions with regard to Europe should be taken in consultation with the democratic European Powers directly interested. The future of Bizonia will be watched by Western Europe with the keenest apprehension as long as France and the Low Countries remain only in the outer circle.

Biological warfare— the final weapon

Jack Schuyler

If Mr. Schuyler's article is shocking, the reality he describes is infinitely worse. AMERICA presents this so that its readers may understand what is being prepared for us if we drift, or stumble into another war. We must work to assure peace or face complete destruction.

The most terrible of all poisons known to man, the toxin of the botulinus bacillus, now can be produced in quantity by the U. S. Chemical Warfare Service. The substance has long been known to scientists, but this is the first time it has been sufficiently purified to become a dread weapon of war. Botulinus toxin is a thousand times more deadly than mustard gas; so that an ounce could kill, swiftly and quietly, every single person in the United States and Canada. Within twelve to twenty-four hours after a human being is infected, paralysis sets in, which is fatal in sixty to seventy per cent of the cases. The toxin attacks the nervous system, causing such symptoms as sleepiness, partial paralysis of the throat and, at last, death. Spread through the air in tiny and invisible droplets by planes or by the poisoning of the water supply of an entire city, the toxin can be used to decimate entire populations.

This is but one of the weapons developed in a biological-warfare research program that cost us only \$50 million as compared with the two billions spent on the atomic bomb. Last year the Navy spoke charily of its germ mists, hinting at the use of the plague microbe, which is considered to be one of the most deadly because of its ability to withstand cold and humid surroundings and its power to produce the most killing type of pneumonia known to man, a type few people can resist.

Biological warfare may well become a weapon far more deadly than the atomic bomb. With it, belligerents could silently set forces at work which would kill men, women and children in their homes. Then, after a short time, the conqueror would enter the depopulated areas and find the buildings, cities, factories and mines of the country ready for his use. We were so worried about the use of this weapon by the enemy that every paper balloon dropped by the Japanese near the West Coast was carefully examined for any evidence of its use.

The atomic bomb has already frightened humanity into a frantic search for safeguards to make possible the survival of mankind. Now the possible use of living things as agents of death, organisms so small that it would take about 12,000 to form a line one inch long, is haunting the dreams of military staffs in every country.

When President Truman and Prime Ministers Attlee and King issued their joint statement in November, 1945, urging the international control of the entire field of atomic energy, no one knew the full implications of the sentence hidden inconspicuously in their declaration: "Nor can we ignore the possibility of the development of other weapons, or of new weapons of warfare, which may constitute as great a threat to civilization as the military use of atomic energy."

Obviously they were referring to biological warfare, of which no one had heard until the War Department

released the information last January. Biological warfare is the euphemistic name given to war by disease, which the Navy has stated is "likely" to be used in the future. Let no one think this is only "threatening" to become a weapon of total warfare in the next conflagration. Today it is far beyond the laboratory stage. It is ready for employment on a full scale, and nations are feverishly at work studying the logistics of its use. As a matter of record, the threat was considered serious enough during the past war for us to guard the nation's supply of water, food and milk.

Biological warfare involves not only the use of germs against plants, human beings and animal life, but includes the use of chemical agents to destroy plant life. It might conceivably include attacking enemy troops or peoples with virus diseases, as for example, influenza, infantile paralysis, smallpox and sleeping sickness; with such bacteria as cholera, anthrax, dysentery, leprosy and typhoid; with rickettsia like typhus, Rocky Mountain spotted fever; or with body-infiltrating fungi and tissue-eating yeasts.

Military reports from occupied Japan proved that the Japanese were making definite progress in biological warfare and had been experimenting since 1936 with the offensive use of germs. Germany had carried on preliminary work with such weapons, and it is reported that England has gone even farther than the United States in their development. Fortunately the Allies surpassed the Axis in secret research on germ warfare and were prepared to act both defensively and offensively had Germany or Japan taken the initiative.

The first practical application of this method of warfare occurred in the fourteenth century, when the Tatars bombarded Crimean ports with the corpses of soldiers who had died of the plague. Pizarro is reputed to have removed the danger of uprisings by presenting the Indians with the clothing of smallpox patients. As a result some three million Indians are believed to have died in Mexico and Central America.

During the First World War the Germans were close to applying their knowledge of disease to warfare. In 1915, German agents inoculated horses and cattle with disease-producing bacteria before they were shipped from the United States to the Allies. In the following year, cultures of the bacillus which produces glanders were discovered in the court of the German Legation in Bucharest, together with instructions for the infection of Rumanian cavalry. A French military writer has also accused the Germans of trying to spread glanders bacilli in France in 1917. Some years ago the reputable British journalist, Wickham Steed, secured a series of documents from the secret German "Air Gas Attack" Office, describing in detail a number of practical experiments

carried on by German agents in London and Paris. As recently as 1936, the military periodical *Deutsches Wehr*, edited by former German Army and Navy officers, calmly discussed the possibility of distributing germs among the enemy civilian population.

In its study of chemical warfare in 1924, the League of Nations appointed a committee of four of the world's leading bacteriologists to consider the problem of bacteriological warfare. Professors Bordet, Pfeiffer, Madsen and Cannon came to the conclusion that bacterial warfare would be of little value. Thereafter, a protocol was added to the Geneva Arms Convention of 1925, which the United States signed but the Senate never ratified, prohibiting bacterial warfare. Forty-one nations were supposed to be bound by its terms. We know, however, that research did not come to an end in the laboratories of the nations, just as a similar international agreement did not stop the development of new poison gases.

Two types of bacterial attack are possible. First, there are epidemics started in the heart of the enemy country, perhaps before the official declaration of war; and second, swift attacks which may be accompanied by mass bombings. Medical men are familiar with natural epidemics, their rapid spread, control and eradication, but they know nothing of an artificially implanted epidemic. How to start and conduct an epidemic in the enemy camp without risking the danger of the epidemic reaching one's own troops or civilians is the problem which military experts are trying to solve. If a belligerent uses a known microbe, the attacked nation can protect and cure to the same degree that medical science can protect and cure in peace. But this protection is dependent upon the medical organization of a nation. A highly developed public-health service will probably check implanted epidemics. Even so, the tremendous number of casualties that are inevitable in epidemics will handicap a country in the complete prosecution of war and give the aggressor a significant advantage. On the other hand, a country whose public-health service is inefficient may find itself paralyzed and civilian morale broken.

During World War II, secret research was carried on by Army, Navy and civilian personnel in biological warfare and we were ready to retaliate had the Axis, known to be already engaged in such research, started to use germs. During the hearings on the Navy's 1947 appropriation bill, members of the House committee were privately told by naval officials that the Navy had developed a germ-weapon capable of wiping out the population of large cities and of destroying entire crops at a single blow. Inadvertently one committee member blurted to the press a description of the new weapon as a germ spray that can be shot into the air by high-flying planes. Forced to make a public statement by the furor aroused by this statement, the Navy reluctantly disclosed it had developed precise methods for producing mists containing the organism of a disease which was "centuries old and one of the greatest of killers."

Biological warfare includes not only the use of living organisms as weapons but the use of chemical agents to affect growing crops and render them useless. Ironically,

the use of these chemicals would result in the farmer's planting his crop, cultivating and then finding the plants withering away. Towards the end of the war these agents were actually ready for use, and plans were in the making for an experimental attack upon enemy crops.

The active investigation of the possibilities of biological warfare began in 1941, when a special committee appointed by the National Academy of Sciences and the National Research Council advised that the use of the weapon be studied in an intensive manner. Explorations were carried on with complete secrecy and under high pressure by a combined organization in which several departments of the Government, universities, industry and the Army and Navy participated. At its height, the Special Projects Division of the Chemical Warfare Service, mainly responsible for its development, had a personnel of some 2,800 Army people, 1,000 from the Navy and 100 civilians. Laboratories and pilot plants were set up by the Army at Camp Detrick, Frederick, Md., and in Indiana, Utah and Mississippi, while the Navy conducted germ-warfare research at the University of California.

Today, most of the information is still held secret, but we do know that the program developed methods and

facilities for the mass production of bacterial agents and their products and for the quick and accurate detection of very small quantities of disease-producing agents; increased our knowledge of the control of airborne disease-producing agents; and produced and isolated the crystalline bacterial toxin of botulinus.

We have also produced an effective toxoid of an infectious disease in sufficient quantity to protect us in large-scale operations. We have learnt how to produce immunity in humans and animals against certain infectious diseases and have made important advances in the treatment of some of these diseases. Effective protective clothing and equipment were evolved for use in our defense against the bacterial weapon.

We discovered how to raise bacteria to the highest degree of virulence, how to store them without loss to their virulence and how to protect human beings, animals and plants against these micro-organisms.

Our research program has been focused on the discovery of the perfect military agent. Ideally, we are looking for the agent which would preferably attack both man and animal. It must be quick-acting, highly virulent and capable of causing disease in small quantities. It must also be highly resistant, capable of surviving outside the body under the most adverse circumstances and able to force its way through all the avenues of infection: the respiratory tract, alimentary canal and breaks in the skin.

A wide variety of death-producing agents were studied in this program. They were stepped up to the peak of virulence. This we know without question, since the

Navy revealed in its report on death-laden mists that the virulence of highly infective germs had been greatly heightened. The germs were produced in bulk in specially selected media and tested for disease-producing power not only on laboratory animals but plants as well. Intensive studies were made to determine how long the germs, viruses and spores would remain alive under different storage conditions, the number required to produce infection, the incubation period of various diseases and the effect of combining certain chemicals with the virulent toxins. Botulinus toxin, parrot disease or psittacosis, rabbit fever or tularemia, plague, anthrax, foot-and-mouth disease, pneumonia, meningitis and influenza were some of the diseases carefully considered.

In the next war, mustard gas or some more potent poison gas may be released and followed with the use of bacteria. Mustard gas weakens the resistance to infection, and bacteria which are harmless to normal individuals will decimate men who have been subjected to mustard gas.

The spores of fruit and grain diseases have been cultured for the purpose of destroying the food supply of the enemy, and the prospect for the destruction of livestock and crops presents a dark picture. Swine fever, which is extremely effective, can be readily introduced by glass bombs dropped by planes and can reduce drastically the production of pigs for food, while foot-and-mouth disease bears the same relation to cattle, and looping ill to sheep. Fungi and bacteria affecting crops can be sprayed by planes, and the plant diseases produced by insect carriers may be readily introduced as well. If effective, this would, without question, hamper the infected country perhaps fatally, not only for the duration of the war, but for generations to come.

Rinderpest is a very contagious disease of cattle, with an extremely high mortality rate. In the Orient this disease has caused great destruction. It is not found in America, but all our millions of cattle are highly susceptible. A joint United States-Canadian commission was created to study means of protection against this possible threat. A vaccine was developed which can easily be produced in the huge quantities needed.

The use of bacteria in warfare must be considered from two aspects. Bacteria may be used to infect an army or to infect the civilian population. The greatest danger in any attempt to infect soldiers lies in the aggressor's proximity to the infected troops, which creates the risk of epidemics among the attacker's own troops. It is possible to carry out preventive inoculation secretly as a safeguard against this possibility. Bacterial attack on the enemy troops must contain the element of surprise, else the opponent can immunize his troops and negate any attempt at infection. Throughout the entire war the Allies were fearful of the use of bacteria by the Germans, and consequently the blood taken in the supposedly routine Wasserman test of every captured Nazi soldier was carefully examined for evidence of any unusual inoculation which would indicate that a germ attack was being planned.

Bacteria may also be used to infect civilian popula-

tions. However, germs have no respect for boundaries and may well cross the frontier, spreading infection to the population of the nation that introduced it. The latter might immunize all of its own people, but these preparations cannot be kept hidden and would automatically neutralize the advantage of secrecy. Only if the countries are separated geographically by vast distances, as are the United States, Japan and Russia, can the methods of infection be used without much danger to their own populations.

Distribution of biological agents by aircraft is considered by far the best method of assuring infection of water, foodstuffs and animals as well as humans. The plane or the robot bomb can easily be used to spread germs by means of glass tubes, bombs, germ mists or merely by sowing the microbes.

Self-infecting powder, consisting of exploding gas and fine sand impregnated with germs and a food paste to keep them alive sixty to eighty hours under the most adverse conditions, has been thoroughly explored. This dust, when blown out by planes, is breathed in, and the sharp dust cuts the tissues of the lungs, enabling the germs to enter the body in the most efficacious manner.

Furthermore, it is possible to breed a dangerous variety of bacteria, such as streptococci, put them in glass bombs and drop them on both civilians and soldiers. Wounds, wartime food shortages and other factors weakening human existence would favor the spread of disease.

It is probable that known bacteria and viruses can be changed in many ways. With our present command of genetics and biochemistry, this should not be impossible. People would have little natural resistance against such synthetic diseases.

Biological warfare, like the atomic bomb, represents a supreme achievement as a weapon in the concepts of total war. All military men agree that the object of warfare is to break the enemy's will to fight. Thus every man, woman and child is a military objective. Epidemics are ideally suited for surprise attacks and the swiftness essential to war today. Epidemics can disable and kill silently and quickly. The very invisibility of infections and disease will injure and perhaps destroy the morale of armies and civilians.

Since it is not necessary to have a factory or large laboratory to grow bacterial cultures, microbes have the significant advantage of secrecy and easy concealment. With a comparatively small financial outlay and under the guise of legitimate medical research, all the experiments may be carried on by a few technicians in a small number of rooms. Military men are constantly seeking for cheap though efficient warfare agents. Microbes offer an ideal weapon because it costs little to produce myriads of pounds of cultures, and bacterial cultures are capable of rapid production.

We may be sure about one thing. Research is being feverishly pursued in every country, including our own, where it is being carried on by a committee appointed by the National Academy of Sciences. Its objectives are threefold: to evolve more effective means of using bac-

terial and chemical agents for the production of disease on a large scale in enemy countries; to perfect methods of protecting one's own soldiers, civilians, animals and crops; and to perfect methods of circumventing protective measures in enemy countries.

This is probably man's last chance to save his civilization. This time there will be no further opportunity. Either we eradicate war, or the perennial fear of ultimate destruction will find its realization in man's final suc-

cess in his efforts to blot out all traces of his existence from the planet. Rocket bombs with atomic warheads, robot planes, jet fighters traveling as fast as sound, new and worse poison gases, crops laid waste by chemical agents, and epidemics wiping out vast sections of the population are some of the weapons we now know will play a part in the final cataclysm, if it comes. The choice is ours—peace or the elimination of man from the earth.

Let's call it the Industry Council Plan

Gerald J. Schnepp

Brother Gerald J. Schnepp, S.M., as Assistant Professor of Sociology at St. Louis University, knows well how confusing the jungles of semantics may be in the social and allied sciences. The arduous job of trying to clear a way through the tangles is here described.

Professional jargon irritates many people, who look upon it as a mumbo-jumbo by which social and other scientists describe common, ordinary phenomena in terms which the common, ordinary layman (so-called because he "lays" his money on the line to support their researches) cannot understand. Thus he develops a reverence and even an awe, not so much of the profundity of the thought as of the ability of the thinker to invent new terms to confuse and mystify the uninitiated. The awe and the reverence are the important results.

Nevertheless, professional jargon or terminology is important for an exchange of ideas, and science will no doubt continue to use it, relying on the popularizer to translate the results into the vernacular. In fact, one of the curses of the social sciences is the lack of a well-defined vocabulary, so that frequent misunderstandings result when a writer or speaker uses a term which is misinterpreted by his readers or hearers. Thus it happens that one word is given different meanings by different social scientists; less frequently the opposite occurs—more than one term is used to describe a specific meaning.

Part of the difficulty is due to the youth of the social sciences: they are still cutting their teeth and so are not able to digest completely the vast mass of material which comprises the field of their study. Part of it is due to professional jealousies, as where a venerable greybeard of long standing refuses to budge on a stand he took long ago while tending to the elementary needs of his science, then still in swaddling clothes. Beyond the individual jealousies there is the friction developed between the various schools of thought—some would be more aptly described as kindergartens—within each of the social sciences, as well as the air of superiority assumed by certain professors over their "less fortunate" colleagues in other branches of the science. Thus, in some institutions of learning the history department has a higher status than the sociology department; or these two may join in looking askance at their money-counting and almighty-dollarizing brethren in the commerce and finance department.

Narrowing the discussion to the problems of Catholic

sociologists, a couple of added difficulties in the building of terminology appear. One is the necessity of translating terms from papal encyclicals, which introduces the complicating factor of Latin scholarship. Some of the current translations were worked out on the theory that adherence to the meaning of the original should be the dominant consideration, others on the theory that popular comprehension is of prime importance. Difference of terminology is almost inevitable.

The other difficulty we face is that of presenting our material in such terms that it can be easily comprehended by those not of our faith, and will not immediately alienate them by being obviously denominational in origin. This may sound like heresy to some, but if we are to exert any influence on the world around us we must put out publications which will not be immediately tossed in the trash-can by non-Catholic social scientists who will dispense themselves from even reading our efforts with the comment: "Some more Catholic propaganda."

Some idea of the magnitude of the task involved in developing an adequate vocabulary can be gleaned from the fact that a seven-man committee of the American Catholic Sociological Society worked for the past two years considering merely one term—that to be used in describing the papal plan for reconstructing the social order. The seven members of the committee, who are all listed in *Who's Who Among American Catholic Sociologists* as having industrial problems for their field of interest, are: Rev. Vincent C. Dore, O.P., Providence College, Providence, R. I.; Carl P. Hensler, Seton Hill College, Greensburg, Pa.; Rev. Joseph L. Kerins, C. SS. R., Catholic University of America, Washington, D. C.; Rev. Joseph D. Munier, St. Patrick's Seminary, Menlo Park, Calif.; Rev. Joseph B. Schuyler, S.J., Brooklyn Prep, Brooklyn, N. Y.; Rev. Robert L. Wilken, O.F.M., Duns Scotus Labor School, Detroit, Mich.; and Bro. Gerald J. Schnepp, S.M., St. Louis University, St. Louis, Mo., chairman.

At the annual meeting of that body in St. Louis, January 30-February 1, the members of the ACSS heard this committee's final report and were asked to use the

term "Industry Council Plan" in the future when referring to the papal plan. The report also contains a brief definition: "The [Industry Council] Plan is based on democratically selected councils of employers' associations and labor unions which would meet to discuss and solve mutual problems on the local, regional and national levels."

In arriving at "Industry Council Plan" the committee considered and voted down six other terms which have been used by many Catholic writers and speakers, and it is interesting to see on what basis these expressions—some of them long in honor and even direct quotations from the encyclicals—have been rejected.

Starting with the expression which was rated last by the committee—"Papal Plan for Reconstructing the Social Order"—it was found that this term is too lengthy, too general, and goes beyond the focal point of industry while not expressing the "heart" of the idea, a council. With an eye on industrial sociologists, capitalists, agriculturists and labor leaders not of our faith but who should be made cognizant of the Industry Council Plan, the criticism was expressed that the term is "too evidently associated with Catholicism," "is stigmatized and defeated by its sectarian, provocative title" and "since this work is meant to insinuate us definitely into secular life, the name should be as non-denominational as possible." It was also thought to express an "ultimate goal beyond the immediately feasible." One member of the committee argued in favor of "Papal Plan," saying that it "can be used in lectures without the necessity of qualifications and explanations which the other terms demand."

Ranking sixth in the committee's collective judgment was the term "Modern Guild System." Considered by one to be a "catchy title," it was nevertheless voted down, because "the merit of ancient ideas and practices does not outweigh vast differences and the cold, dead weight of history." The sociologists seemed to think that the historians have a long way to go before they can uproot the prejudices associated with the Middle Ages, since they saw in the use of the term the "danger of popular identification with something that has failed," the implication that the medieval guild is being revived, and a suggested "return to an outmoded economic era with social stratification."

"Pius XI's 'Industries and Professions'" was considered satisfactory for Catholic groups, and a point in its favor was the fact that it is an accurate rendition of the Pope's own phraseology; but the committee ranked it fifth for the same reasons that the "Papal Plan for Reconstructing the Social Order" was ranked last. In addition, it was thought that use of the term in secular publications might lead to ridicule by some facetious and none too subtle enemy of the Church who might paraphrase Stalin's "How many divisions does the Pope have?" into "How many industries and professions does His Holiness possess?"

A widely used term, "Vocational Group System," was ranked fourth for various reasons, the principal of which are as follows: "the American concept of 'vocation' mili-

tates against it"; it is "not definite enough for the hard facts of the problems involved"; and "it connotes religious vocation to many." On the other hand, it was suggested that this might be used as a subtitle because it "has overtones of dignity and providential destiny" and is a "good term for quick recognition by many Catholics who have been trained to use the term" in high-school and college sociology and economics classes and in study clubs.

The committee admitted that the term which was ranked third—"Occupational Group System"—also has its merits, since it likewise has been widely used and is described as the "core" of the encyclical *Quadragesimo Anno*. Besides, it places emphasis on a natural group, which is of great importance in the philosophical defense of the Industry Council Plan. In addition, it has no trace of denominational origin and also meets an objection raised against the No. 1 term, in that it will not be limited to industry since it embraces all occupations.

"Industrial Democracy" was highly favored because it "conveys the idea of what the system is in practice"—a plan based on democratically selected councils of employers' associations and labor unions. The title "rings familiar and is definitive"; it "expresses the element of active force involved" and is "general enough to include all others." One objected that the term sounded like a slogan rather than a plan, but others argued that this



might not necessarily be an argument against it, since the value of a slogan in putting across a propaganda campaign is widely recognized. This second-ranking term faced the same objection as the preferred term—there is danger that it might

be misunderstood as applying to industry only.

"Industry Council Plan" ranked first in the list on the basis of four first-place votes, one second-, and two third-place ballots. Arguments in favor included the statement that "it indicates the essential element of the idea (the council) as well as the focal point of the problem (industry)." Further, "it is better understood [than the other suggestions] in terms of American conditions" and "it fits into American pattern and pattern."

Two objections were raised even against this top-ranking term. As with "Industrial Democracy," the possibility is recognized that it might be interpreted as applying to industry alone, ignoring the fact that agriculture and the professions would also be organized on the council basis if the plan were ever adopted. The second objection stems from the fact that during the war the CIO fathered an "Industrial Councils Plan" and the fear was expressed that the two would be confused in the popular mind.

A vote taken last year by the committee also favored the term "Industry Council Plan," but the margin was not so decisive as this year's balloting. Apparently feeling that further vote-taking would not appreciably change the rankings, the committee urges "each member of the

American Catholic Sociological Society to use the term 'Industry Council Plan' when he has occasion to refer to it in writing and speaking, and to induce others, not members of the Society, to do likewise."

There is much to be said for uniformity of usage in this, as in other respects. We will not be scattering our efforts to propagate the plan if we are all using the same language. There will be less confusion among the members of our audiences as "Industry Council Plan" becomes the accepted trademark. Speakers and writers will not have to interrupt to define or explain themselves and add the oft-heard—"or some of you may know it as the vocational group system, or the occupational group system, or by some other name." Now is the time to make up our minds on an accepted term, because more and more colleges are introducing courses in Industrial Sociology, the ideal course in which to get a hearing. Finally, many union leaders and industrialists are becoming convinced that some change should be made, and we must be ready to talk to them in uniform terms; otherwise we will face the criticism that our plan is not well thought-out—"They don't even know what to call it."

But the committee recognizes that it also faces the criticism of being but a small group of sociologists who are trying to force the body Catholic of the United States to use a term they favor. Therefore, as their final word, they say: "However, if any member of the Society believes that some other term deserves further consideration, we will welcome an exchange of views."

And that, no doubt, goes for others who are not members of the Society.

The needs of the Catholic press

Neil MacNeil

[*Responding to a frequently recurring request, AMERICA has asked Neil MacNeil of the editorial staff of the New York Times to present in entire frankness a Catholic layman's opinion of some principal needs of the American Catholic Press.—EDITOR]*

Few editors of the Catholic press in the United States would contend that it is meeting its full responsibilities in the world of today. True, it has made steady progress over the years, and especially in the past quarter-century, but the demands upon it have far outstripped its growth. In the present ruthless war for the soul of man, the Communists are using all the weapons that modern communications provide, and using them competently and unscrupulously. Catholics have the truth, but their use of these same weapons—the press, the radio, the motion picture—to spread the truth and to counteract error is, unfortunately, too often faltering and unimaginative.

In this brief study I shall deal only with the press, for

that is what I know; and I shall not go deeply into its shortcomings, both because I lack the space to do so and because little is to be gained from harping on the failures of the past. Our problem is the present and the future. When I do point out faults, it is solely for the purpose of suggesting remedies. Much of what I write is in the form of generalities, for space does not permit me to particularize; and I want to be the first to assert that fortunately there are exceptions to almost every statement I make.

In some important areas the Catholic press does well in the United States. In scholarship, *Thought*, published at Fordham University; the *Review of Politics*, published at Notre Dame University; the *Catholic World*, published by the Paulist Fathers; and the *Ecclesiastical Review*, are very good indeed. There should be more like them, and they should have more circulation. As weekly organs of opinion, *AMERICA* and *Commonweal* are also good—so good, in fact, that each of them should have ten times the circulation it now has and thus be able to wield a greater influence among Catholics and non-Catholics alike. As monthly family magazines the *Sign* and *Extension* are well edited and adequate, but again they have only a fraction of the circulation they should have. Catholics, mostly members of the various religious orders, also publish many worthy devotional as well as specialized and scientific monthlies and quarterlies.

What concern us most here, however, are Catholic newspapers. There is not a single Catholic daily newspaper in the United States at a time when an idea can travel around the globe in a day. Thus Catholics must depend on the diocesan weeklies. Many Catholics read no other Catholic publication. These weeklies rely largely for their national and foreign news on the National Catholic Welfare Conference *News Service*, although many have the bad habit of clipping material from the secular press. NCWC *News Service* does quite well with the resources at its disposal; but these resources are so meager that it must depend largely on the mails for the gathering and servicing of the news in an age when speed is at a premium and its competitors employ the telegraph, the cable and the wireless.

As all these news weeklies are diocesan organs, they naturally cover the activities of the bishop, the clergy and the diocesan institutions; and when they have done that there is usually little space left for the larger issues that are disturbing the Church, the nation and the world. Many of them, moreover, insist on devoting pages to sports and cooking recipes, and almost always to very good but not newsworthy sermons. Few of them make full use of the news output prepared by the NCWC *News Service*.

As almost all these weeklies are limited in appeal to their own dioceses, they are by that fact condemned to small circulations and small revenue and are barred from doing outstanding work. By and large they are edited by small and poorly paid staffs that are usually grossly overworked and have little time and energy for concentration on important matters or for striving after perfection. They seldom attempt to maintain professional journal-

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istic standards. They slant their news stories. They mix editorial comment with news. They overpraise the mediocre, so that when a Catholic or a Church institution does something outstanding there are no words left to appraise it. Their editorials frequently show signs of haste, and too often are superficial and wordy. Too often, also, they generate more heat than light. With few exceptions these Catholic organs appear to be on the defensive, when they should, of course, be on the offensive. As a group they seek to interest only Catholics, when the great need of the day is to reach the non-Catholics and the godless. Few of them stress the social program of the Church or try to apply it to the solution of today's problems.

MAJOR NEEDS

This brief survey of some of the failings of the Catholic press in the United States indicates its major needs.

1. The Catholic press needs higher standards in the gathering, writing, editing and presentation of the news. It also needs more competence in its feature articles and editorials—fewer words and more ideas and facts. These needs can only be realized with larger and abler editorial staffs. This, in turn, means that Catholic publishers must pay higher wages, offer better working conditions and assure their men and women of more security in their positions and of some hope of security in sickness and old age. Such improvements would encourage more bright young Catholic boys and girls to make a career of Catholic journalism, and fewer of those who plan such a career would be tempted to desert to the secular press. It takes wide information, high intelligence and sound judgment to produce a good journal, and such talents do not come cheap today. The Catholic publication will get only the competence that it pays for, except in so far as it uses priests as writers and editors. And too often in the past the priest who was assigned to the editing of a publication was still required to give much of his time and thought to parish duties. It cannot be stressed too strongly that the editing of an important journal is a full-time job, and a difficult and trying one.

2. The existing Catholic publications should have more support from Catholics generally. This would widen their influence but, above all, it would bring them more income from circulation and advertising, and enable them to improve their product. Besides employing capable editorial staffs, they should be able to maintain adequate, modern printing plants, buy articles from leading writers on many subjects, send staff correspondents over the world to investigate and report on conditions. They should also be able to make larger contributions to the NCWC *News Service* so that it could speed up and improve its work and be able to open news bureaus in leading news centers here and abroad.

3. The Catholic press of the United States needs more and greater and better publications of all sorts in all fields of journalism. It needs national magazines of mass circulation. It needs more journals of opinion. It needs at least one outstanding daily newspaper, something like the *Christian Science Monitor*. Catholic publications and

Catholic news services should gather the news all over the world on the basis of the exact facts and present it on the basis of its news value. While such Catholic publications would do a good propaganda job—for Americans and all other peoples need the truth above everything else—they should not be propaganda organs. They should be so objective and fair and complete that non-Catholics and Catholics alike would turn to them for the truth in the news and its interpretation, and certainly for a statement of the Catholic position on all world affairs. American Catholics should investigate on the scene what has been done by the Catholic press in England, Quebec, Holland, Belgium and elsewhere. They would learn much that they could use to excellent advantage.

In passing I might state here that a survey made during the war by the intelligence agents of one of the American armed services disclosed that the Communists had 105 different publications in New York City alone, many of them secretly controlled.

As individuals and as a Church, Catholics have not done as much as they could to encourage Catholics in the communication fields. The graduates of Catholic colleges have been flocking into law, medicine, engineering and business, and only a tiny trickle has been going into journalism, which today provides the basic techniques for all kinds of expression of ideas. They have left this important field—one that is probably as important a missionary field as any other—to men and women of other faiths, or none at all. The Communists have tried to dominate it, and have had large success in doing so. Quite a few Catholic secondary schools and colleges have had courses in journalism, but only one, so far as I know—Marquette University—has a complete school of journalism. In the past year or so a splendid start has been made at Fordham University, where courses in many phases of communication technique, well taught and well attended, have already had important successes and promise more. Outstanding work has also been done by Father James Keller and the Christophers in encouraging Catholic writers in radio, in motion pictures, in book publishing, in playwriting and in all forms of journalism. These, however, are only a beginning. The field is wide open for Catholics.

The Catholic layman and priest may well ask just what he can do about it. The humblest Catholic can help. He can subscribe to Catholic publications and, what is better, he can read them. With a penny postcard he can pass along his ideas to Catholic writers and editors. He can be a patron of Catholic literature. In the past, Catholics as a class seemed more eager to find fault with their writers than to praise them; although a word of praise might be the very thing they need to inspire them to nobler efforts. Catholics are forever asking for corrections when it might be easier and certainly more effective to make the Catholic position on issues known in advance.

The world is seeing a great battle of ideas; Catholics cannot afford to lose it. They can win only by vigorous action in the communication of ideas to the people.

Literature & Art

Hamlet as a great book

William J. Grace

(“Great books” series, XI)

In approaching a work of art in any field, one can obtain certain immediate and basic impressions, though, if the work of art is of a truly great order, these impressions will not be inclusive or subject to specific limitation. It is for this reason that a really great piece of literature is worth reading again and again, for one's changing experience and growth in life enable one to discover new insights and evaluations in it.

Such a work is *Hamlet* and, in approaching *Hamlet*, one is dealing with what is psychologically the subtlest work of a great genius, what J. Dover Wilson has called an “essay in mystery . . . so constructed that, the more it is examined, the more there is to discover.” The most enigmatic piece of great literature in English is comparatively slow-moving (especially if insufficient emphasis is placed on the duel between Hamlet and the opposition led by Claudius), may even seem to drag in its latter part, and concludes in a litter of deaths and killings even more extravagant than those in *King Lear*.

But it is the intellectual dilemma of Hamlet's mind that gives the play its permanent excitement and more than compensates for any technical dramatic shortcomings, which raises the conflict above the melodrama that it superficially resembles. It is not the result of the surface stage action that is so important; rather it is the development of Hamlet's mind. As M. Roy Ridley states the matter: “What we want to know is not so much what Hamlet will do at the end of the play as what Hamlet will be. His actions matter in so far as they are an index of his state of mind.”

Hamlet is a major work of art because of the depth and multiplicity of meaning contained in it. William Empson in his *Seven Types of Ambiguity* stressed the relevant point that great poetry assimilates many levels of meaning, that there is a relationship between the greatness of a work of art and the number of communicable, though not expressly stated, meanings it contains. In approaching *Hamlet*, especially, one should recognize the basic use that Shakespeare makes of ambiguity, both in the narrow sense of a specific dramatic method, and in the larger sense of an ambiguity whereby universal values are presented in a paradoxical way. It is more specifically evaluation rather than meaning that enters this larger sphere of ambiguity and, in this respect, I like to use the word, ambivalence.

By the deliberate use of ambiguity Shakespeare creates a specific kind of tension that has the validity of actual experience whereby we can foresee and foreshadow but cannot foretell. The ambiguity of many issues in this play (for example, the exact nature of the preternatural visitor, Hamlet's relations with Ophelia, the guilt or innocence of the Queen in regard to her husband's death) is a matter of concern to the characters themselves; it is the ambiguous issue that is part of the dramatic action, not its actual solution or condition.

This use of ambiguity, while outside and above Shakespeare's general procedure, is in harmony with it, for Shakespeare works in an impressionist manner, presenting characters fluidly in growth and movement, laying stress on contrast and irony. Such a procedure does not permit of the same surface perfection of form that a more static type of art might acquire. It is important to emphasize that Shakespeare works as a special kind of artist; he does not state a thesis; rather he makes a heightened imitation of life through specific techniques, of which the deliberate use of ambiguity is one of the most important to recognize.

The ambiguity and ambivalence of Shakespeare's method are partly explained by the historical circumstances of his theatre. Shakespeare was obliged to tell a surface story of conflict and climax that everyone could follow, whether he was an apprentice stealing away from his master's shop, or an erudite intellectual from an inn-of-court. It is clear from Shakespeare's own words in this very play that he placed primary value on the censure of the judicious and that he was aware of the problem familiar to the modern artist, that of presenting what is “caviare to the general.” Shakespeare was fortunate in finding a working solution, that of keeping to the strong and simple outline of a story that was yet able to hold, within its sweep, complex and multi-dimensional meanings.

But the necessity of meeting and holding the attention of the “general” saved Shakespeare from that dangerous divorce (more particularly for the artist) wherein the intellectual subtlety of art is abstracted from a normal and popular means of communication and becomes a content and a form recognizable only by the privileged initiate and the coterie. Shakespeare's ability to combine both what is “general” with what is “caviare” makes his work more truly universal than, let us say, a coterie-sponsored book such as James Joyce's *Ulysses*.

Both *Hamlet* and *Ulysses* constitute psychological explorations; both have as an indirect objective the ascertaining of whether life has meaning; both penetrate the darker depths of the human mind. Both are ambiguous. But in Shakespeare the ambiguity is assimilated by a recognizable form. It is this fact that gives Shakespeare's

work flesh and blood without sacrificing intellectual subtlety, and makes it universal in a way that certain forms of modern art, in spite of certain incidental values of great importance (particularly in cultural history), cannot attain by X-ray, infra-red, skeletal techniques.

We are in a better position to understand *Hamlet* as a great work once we are prepared for ambiguity and ambivalence presented according to impressionist techniques. We may be well acquainted with Shakespeare's ambivalence from other plays. Falstaff, for example, is ambivalent enough to provide a criticism of the morally correct as well as of the morally devious. Shylock, while in some ways ostensibly an anti-Semitic creation, provides a searching criticism of Christianity as in fact practised by Christians, and lays down a basic doctrine of common humanity.

Shakespeare's ambivalence rises from many factors. For one thing, it is deeply present in Christian traditions—in the paradox of the Pharisee and the Publican, of the first and the last, of saving one's life by losing it. It springs more immediately from an intense artistic objectivity; Shakespeare is never sentimental. Whatever may be the individual's situation or sufferings, the cosmic universe does not commit a pathetic fallacy to soothe him. Shakespeare is aware of irony in life as we know it—the world carries on, the sun shines, the rain falls, no matter how much personally one may suffer. The particular truth never quite fits with the convenient generalization; the good are not quite so good; the bad are not quite so bad. . . . "What a piece of work is a man" and "Imperial Caesar. . . . Might stop a hole to keep the wind away."

This ambivalence, of course, is the method by which Shakespeare's intellectual richness is expressed. But one should not infer that, because his thought is not neatly packaged, it lacks direction. On the contrary, this method adds the particular validity, arising from seeing experience on many levels at once, to a powerfully and logically motivated story, a story, in the case of *Hamlet*, of a particularly heroic figure. In AMERICA ("Hamlet a Hero in Two Senses," February 13, 1943) I placed particular emphasis on the need for recognizing the heroic element in Hamlet which has sometimes been obscured by other emphases. In that article I also suggested the value of understanding contemporary concepts of what constitutes a noble prince and ruler, an understanding that throws light on the ethical and juridical problem that Hamlet faces.

It is not my intention to repeat that content here. I would add, however, to those comments a further emphasis on the psychological aspects of the play. I think a distinction should be made between applying the important and sound discoveries of modern psychology and psychiatry to Shakespearean criticism and applying a kind of bumptious patois which, as in the field of social work, tends to classify persons as "types" and then to dismiss them as if all had been said that needed to be said. Hamlet may approach some "type"; he may be on the point of suffering from a definitely diagnosed type of mental disease. It is a tribute to Shakespeare's realism

that his evidence can fit into a medical report; but what is more important, from the point of view of tragic conflict, is that Hamlet struggles with the difficulties that are threatening him with mental dissolution, and that at all times he remains a *human person* exercising the gravest moral responsibility under the gravest conditions.

I would not underrate the contributions of modern psychiatry in regard to a deeper knowledge of the human mind, especially on the experimental level. It is important to accept what is established in such sciences after critical winnowings. I believe that Freud has suffered from some of the same handicaps as did Darwin. Popularizers and an occasional loosely stated principle, or even an inaccurate principle, have overshadowed important and valuable research. Shakespeare touches upon certain inner tensions in *Hamlet* on which Freud has thrown light, but Shakespeare emphasizes, rather than threatens, moral responsibility.

T. S. Eliot in his *Collected Essays* rightly emphasizes the effect of Hamlet's relationship with his mother, though it is difficult to see how *Hamlet* may be considered an artistic failure because the problem cannot find an "objective equivalent" on the stage. Hamlet's deep underlying nausea, his hysteria which must increase

in violence through the need for repression ("But break, my heart; for I must hold my tongue"), his melancholy, are more than usually clear in Shakespeare's ambiguous and ambivalent method. Shakespeare knew through experience that the conscious mind has a capacity for self-deception, that there are facts which for its own safety it attempts to forget or flee from; that men, too, are prompted at times by motives that they will not admit consciously to themselves.

For these reasons, examination of conscience and spiritual direction have always been important in the Catholic tradition. But just as a person who has suffered intense shock may not be fully aware of the repercussions of his experience, though a doctor or an outside observer would have no difficulties in seeing such causalities, so Hamlet becomes a subjective puzzle to himself and undoubtedly in our age would have profited from sound psychiatric help. Shakespeare, no less than Freud, though on a different level, was acquainted with the "rooted sorrow" of the mind. Shakespeare, it seems to me, is aware of what today we would call a mental "block" in Hamlet's admitted self-bafflement, which, it is to be noted, Hamlet attempts to overcome by seeking motivation:

. . . Now, whether it be
Bestial oblivion, or some craven scruple
Of thinking too precisely on the event,
A thought which, quarter'd, hath but one part wisdom
And ever three parts coward, I do not know
Why yet I live to say "This thing's to do";

Sith I have cause and will and strength and means
To do't.

To learn to know oneself, even when one comes to such an impasse, requires a desperate determination for integrity. Shakespeare is insistent in *Hamlet* that the difficulties a person meets on the intellectual and spiritual levels are complex and bewildering, that the road to wisdom cannot be run without humiliation and suffering.

For various historical reasons, particularly through the influence of Jansenism and Puritanism on moral values—with consequent too easy acceptance of the “fruits of sin” and of “bad blood”—and through the application by false analogy of mechanistic principles to the course of human life wherein everything is a matter of adjustment to environment, the average man has too many ready but inadequate answers for human experience. We strangely tend even to use our scientific knowledge to shield us from reality. Darwin is misapplied, and what is truly scientific in Freud is overlooked so that popularizations of thought attributed to these men may save us from the burden of moral responsibility. But Shakespeare's *Hamlet* in some ways anticipates Freud without losing sight of the fact that our present existence is meaningful and decisive in regard to our eternal destiny—if we are the hollow men, we are the hollow men through our own choice. We cannot blame our stars, our atom bombs or our complexes.

Shakespeare never loses sight of the value of the objective order. He saw how objective evil can arise without corresponding moral responsibility. Ignorance, stupidity, self-deception shield the evildoer from adequate responsibility for his act, but the act has inevitable consequences in the objective order. A man is no less dead if he is killed with the best motives in the world, or with the worst, or with none at all. A moralist with a social conscience wishes to safeguard the objective order; he wishes to reduce the margin whereby objective evil may be done without the perpetrator realizing what he is doing; if he is a writer or a teacher he sees to it that no one goes unenlightened, if he can help it; for knowledge, though it makes the guilty guilty, helps to reduce what is objectively evil.

It is part of the irony omnipresent in Shakespeare and in life that Hamlet's mother, who is a stupid, shallow woman, almost neuter, is the immediate source of the evil that flows through the play, an evil the dimensions of which she is incapable of imagining. While Claudius had seen a choice and made it (his potentiality for evil was thereby limited), she needs the “glass” that Hamlet gives her so that she may see her inmost part. Shakespeare, aware of irony and the devastating effects of unconscious hypocrisy, stresses at all points moral responsibility—the course of life and of society runs according to decisions that are moral, not according to mechanistic or deterministic principles.

Moral responsibility in Shakespeare is not, however, just a burden. Implicit, for example, in *Hamlet* is the principle that Milton stated so often, that virtue alone is free. Hamlet suffers, it is true, through moral responsibility, but above all others in the play he can

freely face and universalize the truth. He is free to transcend, to expand; he has the “bounty,” the “franchise,” the “magnanimity that penetrates his personal crucifixion with the golden light of redemption and liberation. In this sense he is particularly the “noble heart.”

Shakespeare is an important writer for an adult group; he can help us to attain adulthood, a life-long process. *Hamlet* particularly shocks what is timid and mediocre in us. National patterns of culture, which we cannot altogether escape, emphasize community respect, material comfort, “success,” as the embracive and legitimate objects of human endeavor. If the gift of perpetual youth could only be added to these things, if death could only be exorcised, the design for living would be complete. Artistically, this picture of completeness can be obtained by simply ignoring all elements that conflict with, or deny, the wish fulfillments of mediocrity. In fact, this is the first principle a commercially successful writer learns. The basic cause for this mediocrity is the refusal to be adult—the refusal to face the facts of sin, pain and tragedy, and mystery.

But Shakespeare helps a little. He teaches us that there are only certain things about which we can be certain—that experience has many levels of mystery, some painful, which must be explored in each individual life. Chesterton once said that the object of the spiritual or artistic life was to “dig for the submerged sunrise of wonder”; but it is possible for us to become incapable of responding to reality simply because of the systematized social illusions which we accept from our environment. The following of *mores* is the mark of the grotesque child-adult, for whom life is a matter of the correct techniques or the right maneuvers, of saying the right thing at the right time; moral responsibility founded on growth and knowledge is the criterion of the adult.

The Sign of the Cross

The lovers of Christ lift out their hands to the great gift
of suffering,
For how can they seek to be warmed and clothed and
delicately fed,
To wallow in praise and drink deep draughts of an
undeserved affection,
Have castle for home and a silken couch for bed,
When He the Worthy went forth wounded and hated
And grudged of even a place to lay His head?

This is the badge of the friends of the Man of Sorrows,
The mark of the cross, faint replicas of His
Become ubiquitous now—it spreads like a wild blossom
On the mountain of time and in each of the crevices.
Oh, seek that land where it grows in a rich abundance
With its thorny stem and its scent like bitter wine,
For wherever Christ walks He casts its seed and He
scatters its purple petals.

It is the flower of His marked elect and its fruitage is
divine.

Choose it, my heart, it is a beautiful sign.

JESSICA POWERS

Books

Despair's seventh strategy

WORLD COMMUNISM TODAY

By Martin Ebon. Whittlesey House.
336p. \$4.50

When, on June 27, 1946, there was published in Ottawa the report of the Canadian Royal Commission to investigate facts relating to communism and espionage in Canada, a shudder ran through the public mind. It seemed incredible that sober-minded scientists, men supposedly responsible and discriminating, would have allowed themselves to be trapped by a conspiracy to destroy not only their country but a great part of humanity as well. The assistant research engineer in the Canadian National Research Council, Duraford Smith, and Edward W. Mazzell, research engineer with the same council, and their leader David Gordon Lunan, Scottish-born staff member on the Canadian Information Service and editor of the military journal, *Canadian Affairs*, had apparently no concept where they were being led when first they were drawn into the net of conspiracy. And yet the very atmosphere of conspiracy proved to be their bait.

This Canadian incident has vividly aroused American opinion to sense the vastness and universality of the movement of world communism and to ask what is really the nature of this movement, what is its extent, what are its methods, its strategy, its ramifications. In careful analysis of the communist indoctrination process, Canada's Royal Commission noted that there was no monetary inducement used to implicate these scientists, such as is associated with most cases of espionage. Only when they were fully installed as members of a Canadian cell of scientists were they offered money, so as to complete their demoralization and put the finishing touches on their complete subservience to world communism's cause.

But it is not enough simply to speak in a vague and shiftless fashion of communism as a world movement. If we wish to deal with this plague effectively we need to present it to ourselves in a concrete form and see what are the actual implications of its world structure. The supposed dissolution of the Comintern was undoubtedly calculated to distract the world's attention from communism's global character and con-

centrate the same attention on local phenomena, which could always be explained in terms of local policy; but the restoration of the Comintern under the form of the Belgrade Bureau of Communist Information, the Cominform, has once more focused attention upon communism's cosmic scope.

Hence, again we are asking ourselves what is the aim of this movement, what is its fundamental strategy, and what are the tactics followed in the different countries? It was to answer these questions that Martin Ebon, former Managing Editor of the Foreign Language Division in the Overseas News Agency, and Chief of the Foreign News Section in the Overseas News and Features Bureau and the Office of War Information during the war, has produced *World Communism Today*. As an experienced journalist, as a practised analyst and student of world politics, Mr. Ebon gives shape to the shapeless and presents a synthesis of world strategy, which is divided according to the phases of time and not of place, and of tactics which vary from continent to continent and from country to country.

In the stages of communism up to the Second World War there were three principal developments, according to Franz Borkenau, whose work, *World Communism* (1939), bore almost the same title as that of Mr. Ebon's. During the first period the Comintern was mainly an instrument to bring about revolution. During the second it was mainly an instrument in the Russian factional struggles. During the third period it was mainly an instrument of Russian foreign policy. The varying strategies of the Second World War period followed with their extraordinary shifts and somersaults, until we see exemplified today the "Seventh Strategy," using Mr. Ebon's term. In this Seventh Strategy the spirit of nationalism, which was underestimated by Karl Marx but was valued by Lenin and still more by Stalin, once more is assigned a decisive strategic part. Stress, in the Seventh Strategy, is laid on the sacredness of national sovereignty; on nationalistic revolutions; on imperialism, with a focusing of propaganda against Great Britain and the United States.

The picture of developments in any one of the forty-five countries described by Mr. Ebon is necessarily selective and summary. Spain's situation is treated at fair length, among the countries where communism is illegal. One may second Mr. Ebon's complaint as to the "over-simplifications" used in discussing Spanish affairs. But one may wish he

had been a bit more generous in allowing the Spaniards credit for grasping the world nature of communism at a time when most western countries were still oblivious to it.

The collective scene, however, is what matters. "World communism," says Ebon, "is a vast political machine with all the strength and all the weaknesses of such a construction. It is not abstract, it is not intangible in its dangers or virtues. It is a reality, and a reality no matter how guarded by secrecy, no matter how illusive, can be observed and recorded." Hence the value of the clear and salient strokes with which he characterizes each country's role in the entire scheme. It is a brilliant and illuminating piece of work, supplied with an ample working bibliography for those who wish to study the various parts of the whole picture in their details.

Yet the outstanding value of Mr. Ebon's work, in my opinion, lies most of all in the remarkably sane, clear-sighted and objective series of summaries and conclusions with which this world survey is completed. Communist strength is based on fear of economic insecurity, on the inability of our society to halt disastrous cycles of boom and bust. But, says Ebon, it is a mistake to speak of communist success and appeal in economic terms only. Communism today is less an economic school of thought than a "modern cult." It has the characteristics of a religious movement. It fills a vacuum left by the decay of faith. And among many reasons that have caused men and women to embrace it, the need of a meaning for life is probably the most decisive. It opens the door to direct action; it is concrete, and its effect seems immediate. The inspiring mass meeting, the



drafting of resolutions, demonstrations of strength, and the sense of belonging to a world movement allure; and the spirit of contradiction has an extraordinary fascination for certain segments of the human mind.

Bewildering dilemmas which trouble the average person are solved for the

Communist just as they are solved for many another extremist. The Communist has found a framework of organization in ideology which promises and often provides peace of mind. Its colorful assemblies, its disciplined organizations, rousing slogans and calls for action appeal particularly to the impatient adolescent. Yet its inmost strength is found in the hard core of devoted followers. "Those who wish to combat communism need to reflect seriously on just what it is that they are fighting."

The whole of human revolt against misery and imperfection in our society has found an expression in communism today. Arms and loans

alone cannot answer this basic challenge. More is needed. That is why the most powerful global antagonists of communism are those forces which compete with it in their office of economic or spiritual salvation, those forces which have recognized that this challenge is to be met not on national or regional levels but on all continents of this globe.

And among these global antagonists of communism on a spiritual level, Ebon pays particular tribute to the Catholic Church.

The future of our resistance to this movement depends, according to the author, upon the answer to two major

questions. Will the majority of people defy the propaganda circulated through the Communist International; and will the Western world avoid self-destruction in the next economic crisis? We cannot avoid that self-destruction, as he points out, by isolationist economic thinking. The message of unlimited free enterprise, such as the notorious "bathtub" ad of the Electric Light and Power Companies of the United States which appeared in March, 1947, not only provides excellent statistical material for communistic propaganda outside the United States; it also shows remarkable callousness concerning the very real suffering of millions who in their despair may tomorrow turn toward communism. "Organized worldwide desperation will not be prevented by people who cannot think beyond their bathtubs."

Communism capitalizes upon human despair. It is a danger signal, a symptom and not a cause. It grows powerful where fabulous wealth clashes with abject poverty. Where freedom is the price of security the frightened will choose security. Where liberty is the price of bread, it will be sold on the black market of despair. The answer to communism is not suppression of communism. "The answer is security with liberty rather than at the price of liberty, bread with freedom rather than at the price of freedom."

The author concludes by offering some major points in the social and political program which are necessary conditions for any effective resistance to this evil. May I say in all modesty that these are precisely points on which the principal stress has been and continues to be laid in the pages of AMERICA.

Martin Ebon does not discuss the question of the military containment of Soviet Russia, nor does he exclude this phase of the problem. It simply lies without the scope of his book. To believe that world communism as it presents itself today can be thwarted merely by the containment of Russia is, of course, an inexcusable blunder. But it is by no means logical to conclude from the considerations which have been given in this study that the military containment should be neglected, since we are dealing with a political power. A world movement, as Ebon so rightly shows, cannot be suppressed by any known force, and no form of illegality can imprison it. On the other hand, in the existing political situation it would be fatal to rely solely on our resistance to the world movement as such. The capital problem of U.S. foreign policy

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is to view as elements of one whole these seeming contradictions.

It is ironically interesting to compare the Marxisan orthodoxy of top Soviet economist Eugene Varga's prophecy on November 27, 1946, as to a speedy capitalist debacle (quoted by Ebon, pp. 465-6), with Varga's later estimates, which have recently landed their author with a thud in the Soviet doghouse.

Mr. Ebon's book deserves strong recommendation and wide diffusion, as a much needed working guide and a still more needed clarification.

JOHN LAFARGE

A sampling of a trend

SEXUAL BEHAVIOR IN THE HUMAN MALE

By A. C. Kinsey, W. B. Pomeroy and C. E. Martin. Saunders. 804p. 154 tables, 173 figures. \$6.50

Volumes of opinion have been written on sex and sexual behavior in the human organism, but little factual data have been published concerning these matters. The present technical progress report is unique in that it gives detailed statistical information about the sexual behavior of a small segment of the human American male population.

The authors do not attempt to prove any given thesis. They emphasize that they are presenting objective facts about sex, and that the report "strictly avoids social or moral interpretations of the fact." They point out further, in a refreshing manner, that "scientists have no special capacities for making such evaluations."

The work is, of necessity, statistical in nature. The method of gathering information and the mathematical treatment of the raw data are explained in great detail. The statistical methods used are sound, and the results are quite consistent. A new statistical tool, the *accumulative incidence curve*, was developed during the course of the problem and is explained and used in the present volume. One weakness is, of course, the subjective element in the interviews used to gather the raw data. This subjective element makes most scientists look with disfavor on the interview method of obtaining results. Errors from this source have been reduced, in the present report, to a minimum; but still the over-all results are to be interpreted only with a full understanding of this subjective defect. This defect makes any wide generalizations from the results totally unwarranted.

The results throw light on many interesting questions and help to clear up several commonly misunderstood phases of the human sexual pattern. For example, the evidence shows that religiously active persons masturbate much less frequently than do non-religious or "fallen-away" individuals. Prostitution is shown to play a relatively unimportant role in the individual's over-all sexual outlet.

In this connection it is annoying to find that information about Roman Catholics is conspicuously meager. Why this group, with the strongest code of morality in the world, has been so neglected, the authors do not say. Analyses of the behavior of adequate samples of devout Catholics might very well change the entire picture.

The data also show that there is small truth in the oft-made assertion that the military life is conducive to sexual laxity. Army or Navy life has not materially lowered the sexual behavior of the American male. On the contrary, the authors conclude: "The specific data which we have indicate that very few men in the armed forces are as active sexually as they would have been at home in times of peace."

Of interest to educators is the fact that human male sexual patterns apparently begin to form in the pre-adolescent years and are conditioned during adolescence when, at about age sixteen years, the final pattern, which persists throughout later life, is established. The authors also present evidence which demonstrates that the present generation is sexually as moral as their fathers were. Careful analysis of the accumulated data shows that the sexual patterns of the younger generation are practically identical with those of the older.

A survey of 6,000 marital and 3,000 divorce histories leads the authors to the conclusion "that there may be nothing more important in a marriage than a determination that it shall persist. With such a determination, individuals force themselves to adjust and to accept situations which would seem sufficient grounds for a breakup, if the continuation of the marriage were not the prime objective." A hard blow to those fancy divorces based on incompatibility.

To the date of publication of this book, the authors had gathered information about the sexual behavior of some 12,000 persons, representing various social groups, religions and ages. The present report is based on the data provided by 5,300 white, American

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Hugh Dormer's Diaries

Hugh Dormer's Diaries is chiefly remarkable, not as a story of the sensational adventures and escapes of a young officer in the Irish Guards — for, sensational though these were, he never wrote of them sensationally—but for the portrait it gives us of an idealistic young soldier, poetic, religious, selfless, and determined on every onslaught of fear to live up to his family motto: "What God wills I will."

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In this discourse on the state of the priesthood, Father Shaw's purpose is eminently practical. He wishes to show all priests how to translate the doctrines of ascetical theology into the realm of living fact. One reviewer has compared this treatise to the works of Father Keatinge and Cardinal Manning.

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males. Admittedly, this is a small sample when viewed in relation to the entire American population. Nevertheless, such a sample leads to conclusions which are valid in expressing a trend in the population under consideration. Such a sample does not, however, give a definitive picture of the over-all sexual behavior in America as a whole.

Since the vast majority of the authors' cases were drawn from the Northeastern United States and from urban areas, any interpretation of the results must take these limitations into account. It is at this point that the authors are to be severely criticized. They

have extrapolated the results obtained with their small sample to include the entire male population of the United States (1940 census). Such a mathematical manipulation is not justified in the present report, and is dangerous since it leads to unwarranted generalizations. Just because some thirty to forty per cent of certain married males in the authors' samples admit to extramarital intercourse, there is no justification for maintaining that thirty to forty per cent of all American males are so guilty. An extrapolation like that is bad mathematics and worse biology. In no way can the results be

considered as a picture of "normal" or "natural" sexual behavior. And in no way do the results justify the suggestion that our moral laws be modified.

Already in popular publications we find misinterpretations of what has actually been proved by the present study. Several columnists and reviewers have stressed the "unfaithfulness" of American husbands, the need to reform and liberalize our laws governing sexual relations, and other such nonsense. There is no justification for such views to be found in the book in question. In part, the authors are responsible for these illogical generalizations because they do not clearly indicate that their discussions of the sexual pattern of the United States as a whole are largely speculative at this point and because they imply in several instances that our moral laws need revising.

The authors point out that preliminary samples from European populations indicate an entirely different pattern from the American one. There is a dearth of data about American Negroes and Roman Catholics. The vast majority of the cases are from the eastern United States. There is an undue preponderance of cases from the college-level social group. These facts should point out to everyone the serious limitations of the book. Any idea that the reported sexual-behavior pattern is universal for *homo sapiens* is false: the evidence is much too meager to justify such a conclusion.

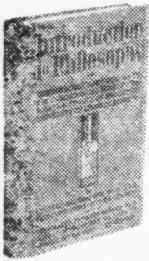
Kinsey and associates are aware of the limitations, and they emphasize that persons untrained in statistics may be misled by the apparent precision of the data. They point out again and again that in this study "the data are probably fair approximations, but only approximations of the fact." They fail to point out, however, that their results do not tell us with any finality what is the real picture of sexual behavior in America as a whole. Their results are valuable only because they help us to predict with moderate accuracy what that over-all pattern may be, if we have considered all the accompanying factors which influence the pattern. It is doubtful that this latter condition obtains in the present investigation.

With the above warnings kept constantly in mind, the book is "must" reading for those for whom it was intended: "for workers in the fields of medicine, biology, psychology, sociology, anthropology and allied sciences and for teachers, social workers, personnel officers, law enforcement groups, and others concerned with the direction

World-Famous Work on Catholic Philosophy

Introduction to Philosophy

By Canon Louis De Raeemaeker, Ph.D. Translated by Harry McNeill, Ph.D.



This English translation of the introductory textbook used in the philosophy course in the University of Louvain, which has just come off the press, was published in response to many requests from Catholics desirous of keeping abreast of the latest advances in Catholic philosophy. Before the task of translating was undertaken, the author expanded the book to reflect the post-war intellectual situation, giving special attention to the needs of a universal audience.

The book aims to describe more clearly the context of philosophy, to show the intimate relationship of its different parts, and how it fits into the general pattern of the intellectual life of today.

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of human behavior." It is recommended to pastors and to advanced students in theology as a rich source of factual information concerning the status of sexual behavior in a small segment of the American, white, non-Catholic, male population. The book is not intended, or suitable or recommended, for the technically untrained general reader. The recent pushing of the volume as a "best seller" is to be deplored.

CHARLES G. WILBER

THE WORLD'S GREAT LAKES

By Ferdinand C. Lane. Doubleday. 254p. \$3.50

Fascinating and intriguing would be words to describe this work which tells the stories of the great lakes of the world. The reader is taken into hundreds of new corners of the globe as well as into many familiar sections but, strange or well known, he sees each place or section from the viewpoint of the lakes peculiar to it.

One is given a glimpse of the geologists' conception of the comparative split-second of time we call the span of our years. Dr. Lane speaks of the

birth and death of a lake, or of its rise and fall in terms of millions of years, almost as though they were an instant. Then, too, we are given another verbal spanking by a scientist for our wastefulness of the world's resources. This time it is for our waste of the waters of the lakes of the world.

Although first and foremost a scientist, Dr. Lane is a very good narrator who treats of the world's great lakes from the story point of view. The essential elements of each tale are virtually the same: the geological history of the lake, its location, how its waters are fed to it and where they go, the topography, amount of water, uses to which the lake is put and a glimpse of the people who live and work by its waters. One would suspect that in telling virtually the same story of so many lakes Dr. Lane would find himself caught in a pattern that would tend to make reading dull.

The fact that the hours spent in reading *The World's Great Lakes* are pleasant ones indeed is a tribute to the fine literary craftsmanship of a scientist telling the intimate stories of those great natural reservoirs, the lakes of our globe. NICHOLAS H. SHRIVER, JR.

The Word

TO BE AT THE MERCY OF ONE'S moods is an affliction that seems to be reaching epidemic proportions. The book sections of the papers advertise a whole library of popular literature on "nerves" and neuroses. Emotional immaturity as a prime factor in broken marriages and the rising divorce rate is a standard topic at sociological conventions. The nearly \$9,000,000 spent on alcohol last year suggests that the manipulation of moods is prodigiously expensive. The priesthood of the psychiatrist is at once the symbol of a secularized civilization and a sign of the prevalence of the ailment.

Emotions are good, good as is their source, the creature God fashioned by joining an immaterial soul to a material body. Nor did the Son of God disdain the burden and beauty of human emotional responsiveness when he took on Himself a human body. Cauterizing the emotions is not Christian asceticism. Not a benumbed, depersonalized allegiance is the Sacred Heart seeking; He

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displays, as He in turn demands, the service of one's whole being in the service of God and our fellow man.

But our emotions must be managed, directed, disciplined—else our purpose becomes infirm, our life disordered, our salvation imperiled. Periods of happiness and spells of low feelings follow one another in a strange succession that sometimes fails of easy analysis. Omitting the moroseness of thwarted selfishness, we often find doing God's Will discouraging. His ministers are curt at times, and He may seem unlistening. There will come, as we struggle to raise a family, an oppressive feeling of anonymity, the sense of contributing not much to the enlarging of God's place in the world. Worse still is the loneliness of being unneeded, even unwanted, which Newman described as "that strange feeling of unreality, when nothing seems true or good or right or profitable—when faith seems a name and duty mockery and all endeavors to do right absurd and hopeless, and all things forlorn and dreary, as if religion were wiped out of the world."

For times like these God provides the memory of former happiness as a support and as a test. He did it for Peter and John and James by so thrilling them with His transfigured presence on a high mountain in Galilee that Peter called out his delight at just being there—as the Gospel for the Second Sunday in Lent tells us. The transient elation passed soon enough so that they saw "only Jesus," the Jesus who had talked about His suffering and ultimate

triumph, as if both were of the same pattern. Would the memory of that moment draw them from the darkness of discouragement later? Would it balance the spectacle of the Agony in the Garden?

Early in Lent we are presented with the same problem. It is the Christ of the Mount of Transfiguration who had told the Apostles, within the week of the event, that He expected His followers to take up their cross and follow Him with or without the light-hearted feeling of exaltation, whether or not we are feeling the satisfaction of His closeness to us, His blessing on our efforts. How is our Lent going? Is our program of generous endeavor to serve Christ in others tabled because we are encountering human stubbornness, ingratitude, cantankerousness? Are our gestures of penance weakening because the mood of the moment of resolution has changed?

Mastery of the emotions is the secret of successful living. "Correct the imaginings"—the specters of fear, the mirages of delight—urged old Cassian. Father William Doyle, S.J., the famous Irish chaplain, insisted: "We must be intellectually pious!"—doing God's Will not on whim or when we "feel good" but quietly, serenely, confidently, and resolutely. That way alone leads to heaven. For "happiness is not doing what we want to do but wanting to do what we should do." The advice appeared in a magazine describing the work light-hearted American nuns do for lepers

EDWARD DUFF, S.J.

Films

A DOUBLE LIFE. This story of a mentally unstable actor—whose increasing submergence in his stage roles culminates when he acts out the part of Othello in real life—gives Ronald Colman his histrionic chance of a lifetime, and he rises to the occasion with a performance which, while hardly great, is resourceful enough to preserve the complex illusion. As his leading lady and ex-wife, who is spared the fate of Desdemona by a Freudian transposition of the jealousy fixation, Signe Hasso gracefully suggests both a fine actress and a lovely woman. Psychological melodramas have founded often in spite of fine performances, so a great deal of the credit for the success of this one must go to the literate script of Ruth Gordon and Garson Kanin. It blends such diffuse elements as a mental break-up, a demonstration of play-producing technique and an official murder investigation with a fine sense of cumulative cinematic excitement, and indicates both that the authors know what they are talking about and that they are crediting their adult audience with some of this knowledge. (Universal-International)

TO THE ENDS OF THE EARTH. Anyone with a passing recollection of the "opium-den shockers" of pre-Production Code days can readily account for its blanket prohibition of illegal traffic in drugs as screen material. Since that prohibition was amended specifically to permit the making of this film describing the activities of the narcotics squad of the Treasury Department, it is fortunate that the subject is handled for adults with a painstaking lack of sensationalism. Like most of its predecessors in the semi-factual field, this story of a Treasury agent (Dick Powell) who travels around the world in pursuit of an international narcotics ring is fascinating when it is supplementing the chase formula with insight into the workings of machine-age detection methods, but is less successful when dealing with larger issues. The villains seem too ubiquitous and too well organized, and the denouement is both anti-climactic and incredible. (Columbia).



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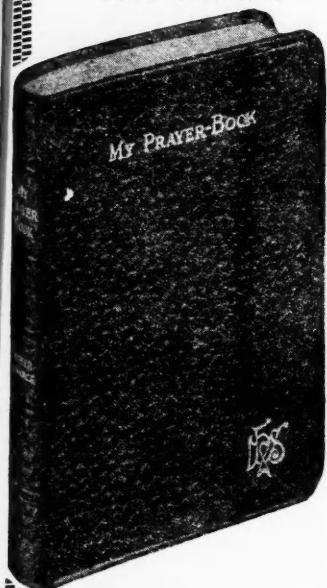
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nicolor musical may appeal to you. The ladies in the audience may find the sumptuous wardrobe designed for Jeanette MacDonald's return to the screen or the ultra lavish settings worth the price of admission in themselves. "Tuneful or simply banal" best describes the popular classics studding the production; in any case, José Iturbi's playing of the encore end of his repertory is about as artistically admissible as his enactment of the romantic lead under his real name. The story, a light-hearted thing about a divorcée whose new romance is nearly wrecked by her uninhibited young daughters, is either coyly engaging or sentimental in a dangerously muddle-headed way, with emphasis on the latter. (MGM)

JASSY. This mediocre British costume drama is distinguishable from several others because it is in Technicolor. Margaret Lockwood plays a noble-hearted gypsy girl who succeeds in restoring an ancestral mansion to its rightful owner, thereby finding romance through a combination of dubious ethics on her part and an unrestrained affection for fortuitous coincidences on the part of the script writer. The roster of players, thinned along the way by at least five sudden deaths, also includes Patricia Roc, Dennis Price and Basil Sidney. (*Universal-International*)

MOIRA WALSH

Theatre

INTRODUCTION TO CHEKHOV. Before The New York City Theatre Company concluded its all too brief season with four one-act plays by Anton Chekhov, I had never seen any of the great Russian's work presented on the stage, and the introduction was a delightful experience. The selections were *A Tragedian in Spite of Himself*, *The Bear*, *On the Harmfulness of Tobacco* and *The Wedding*. All the plays are comedies, two of them so slight in structure that they are hardly more than sketches, but they reveal Chekhov as a master-hand in the portrayal of character and human behavior.

As if determined to leave a pleasant memory behind them, José Ferrer, Richard Whorf and other members of the company offered bravura performances that were brilliant gems of interpretation. The characters are varied

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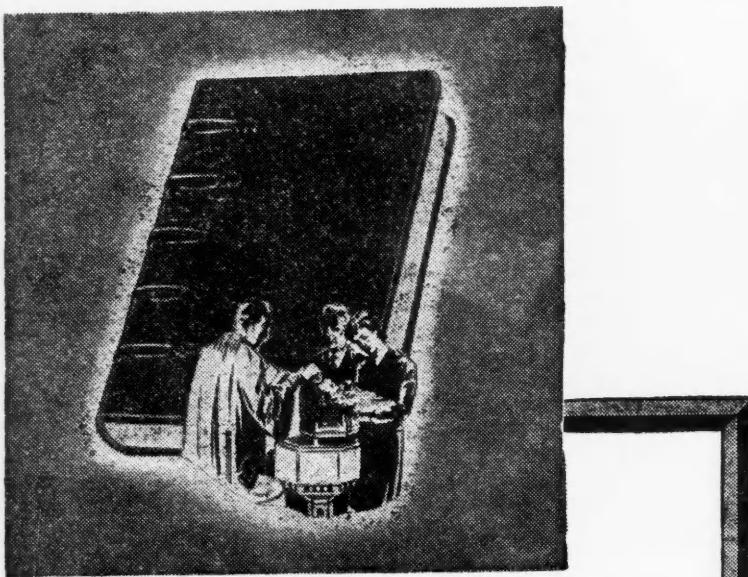
types of little people, suburbanites, well-to-do peasants and petty educators, too unspoiled to conceal the vanities and small vices which more sophisticated people cover with a veneer of manners. In *A Tragedian*, etc., Richard Whorf shines in the role of a suburbanite whose wife and her relatives and friends, by giving him a daily list of items to fetch from the city shops, have made his life a perpetual martyrdom. In *The Bear*, José Ferrer and Frances Reid hold a ball in a play based on the

psychology of love. Mr. Ferrer has *The Harmfulness of Tobacco* all to himself, and there is magic in his voice and manner that turns a monolog into a play. *The Wedding* is a venture in ensemble acting, in which small people, dressed in their holiday clothes and Sunday manners, disclose the earthy humor and occasional pathos of their existence. The direction by Mr. Ferrer and Richard Barr, thank heaven, was professional instead of arty.

Since this was the final production of

The New York City Theatre Company, a backward glance of earlier offerings may not be irrelevant. The group went its worst foot forward in the opening production, Ben Jonson's *Volpone*, which was played in the mood and directed in the pace of a Keystone Komedy. In the second production, a revival of *Angel Street*, the company got in stride—all except Mr. Ferrer and even he was only a little off-key. The program, on the whole, was well balanced and, except for *Volpone*, well acted. I am hoping that when the company returns next year the schedule of six weeks will be extended to at least twelve.

THEOPHILUS LEWIS



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Mistakes, shortcomings, character flaws in human beings are taken for granted. . . . Of even the best of men it is said: "Of course, he made mistakes. He had his faults." This so universal expression cannot, however, be employed in connection with one figure in history. . . . Of this figure no one can say: "Of course, He made mistakes; He had his faults." . . . This figure made no mistakes. . . . He had no faults. . . . His character was flawless—a model of all virtues in admirable balance. . . . He was courageous but never arrogant. . . . He was firm but never obstinate. . . . Wise, He was at the same time humble. . . . Hating sin, He loved sinners. . . . His like had never before been seen in history. . . . It has never been seen since, and never will be seen in the future. . . . He is the true friend of every man, every woman, every child. . . . He is Jesus Christ, the God-Man.

JOHN A. TOOMEY

DR. CHARLES G. WILBER is Professor of Physiology at Fordham University, New York City.

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Vernacular liturgy

EDITOR: I suppose it is natural that a papal encyclical must be met with no criticism and nothing but clerical courtesy, but I am surprised that an Order which has cherished such a group as the Bollandists should have reviewed Pope Pius XII's *Mediator Dei* encyclical with such cheerful objectivity.

Father Ellard's article, "Pope Pius XII and the liturgy," does not mention it in so many words, but the fact is that the *Mediator Dei* encyclical appears to end at present all wish-thought held by not a few laity (and many clergy) that we might hope to have the Mass in the vernacular, i.e., in English, here in this country. In this respect the above-named encyclical is unfortunate and perhaps retrogressive.

I am driven to this remark not only because it represents a deeply held, and long held, conviction; but specifically because of a rather long stay I had in hospital in 1947. Much of my time in hospital I was an ambulant case, and got around the wards a good deal. I was struck by the many patients who tuned in on religious broadcasts of a Sunday morning; and was horrified by the many whom I knew to be Catholics who tuned in on Protestant broadcasts because they understood what was being said or "liked the hymn-singing." (This was a veterans' hospital but, by the law of averages, can represent any hospital.)

Now, if it is the Mass that matters, as our theologians tell us, it is just possible that we Catholics do not believe it. How else explain our blindness to the missionary possibilities of the radio and of television, in so far as these affect the Catholic not too well versed in his Church's liturgy, and the Protestant who would like to know about the Mass but who, for understandable reasons, fears to venture inside a Catholic church?

In spite of all that can be said and done in favor of a Latin liturgy among non-Latinos, the fact remains that, to the majority of Catholics attending Mass, the Mass has become a rote form of service.

The arguments in favor of Latin are both esthetic and specious, and therefore wrong in logic. One of clericalism's intellectual vices is that of an hierar-

chical language, above and aloof from *hoi polloi*; its indulgence is a form of clerical narcissism, esthetic and effete, which is keeping many members of the Mystical Body inert and only half-alive spiritually in this critical time.

St. Louis, Mo. TERENCE O'DONNELL

EDITOR: Mr. O'Donnell's anguished lines invite a timely discussion of the recent encyclical on the liturgy in as much as it bears on the present use of Latin. Under date of May 25, 1925, your journal published a letter of mine, pleading for an American liturgical movement, and very few of the days of my life since then have been free from work on behalf of such a program.

The language used in Catholic public worship—it has always seemed to me—while a factor of great importance, is still only one of many factors involved, and no change would afford an automatic or cure-all remedy.

No one welcomed more than I what I regarded as signs that the Holy See is not rigidly opposed to modifying the present prescriptions; as was shown, I thought, when Rome gave permission, on special occasions, for the audible parts of the Mass-rite to be celebrated in the French or some other vernacular. But I saw twenty-odd years of work jeopardized by the fact that some priests were not waiting for permission but, in direct contravention of the Church's laws, were presuming to celebrate Mass in that fashion. In the face of this contumacious conduct by priests, the letter speaks out.

Let us first see just what the Holy Father says in this connection. As I translate it, the relevant passage runs:

No one can doubt but that the Church is an aggregate of living members, and so it grows, unfolds and develops in what concerns the sacred liturgy also. It adjusts and accommodates itself to the exigencies and demands of the times, keeping the integrity of its doctrine inviolate. Nevertheless, one must condemn the temerarious attempt of those deliberately daring to introduce new liturgical customs, or to revive usages now obsolete and at variance with current liturgical prescription. That this can happen not only in what concerns small

matters, but in things of the gravest import also, We learn, Venerable Brethren, not without sorrow. For there are not lacking even such as in the celebration of the august Sacrifice of the Eucharist make use of the vernacular language...

The use of the Latin tongue, which obtains in a large part of the Church, is a striking and beautiful token of unity, and a strong protection against any corruption of her genuine doctrine. In many rites, however, the use of the vernacular language can be most advantageous for the people; nevertheless, it is the prerogative of the Holy See alone to grant such permission. Hence, without consulting and securing the approbation of the Holy See, any such innovation is illicit, since, as We said, the ordering of the sacred liturgy depends entirely upon its counsel and direction.

I think all will agree that the Pope's own words afford no room at all for the erroneous assumptions of clerical aloofness, or estheticism, mentioned in Mr. O'Donnell's final paragraph.

Mediator Dei says as clearly as words can make it that the use of the vernacular in many rites would be highly advantageous, but that permission must be secured for the change.

One can contemplate happening here—as happened with Roman approval in Austria and Bavaria—that many rites, such as baptisms, burial, and other rites be optional as to Latin or vernacular. It is known that the bishops of Germany have sought such permission, and that the French hierarchy also is making the request.

Does *Mediator Dei* close the door on those who hope—with Mr. O'Donnell and the clergy he refers to—that Rome will itself decide at some future time that the advantages deriving from the use of the vernacular in other rites be extended to the non-silent parts of the Mass-rites also? I for one do not see that it does. My own view is that *Mediator Dei* will be found, in the end, to have advanced, not retarded, the gradual and orderly introduction of the vernacular into the Mass-rites.

Your correspondent refers at the end to "this apocalyptic time." Pseudo-prophets and false leadership (we recall) will endeavor in that age to deceive the faithful. Loyal adhesion to the Church by priest and by layman is prior to all other programs of religious endeavor. Mr. O'Donnell and I wish equally to work in that sphere.

GERALD ELLARD, S.J.

St. Marys, Kansas.

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